

THE
COMBATE

BETWEEN THE
*FL***ESH** and *SP***IRIT**.

AS ALSO

The wofull with-drawing of the Spirit
of God, with the Causes thereof :
And walking in, and after the Spirit, together
with the blessednesse thereof.

Being the summe and substance of

XXVII. SERMONS;

Preached a little before his death, by that faith-
full servant of **CHRIST**,

Mr. CHRISTOPHER LOVE,

Late Minister of the Gospel at *Lawrence*

Jury **LONDON.**

To which is added

The **CHRISTIANS DIRECTORY**

Tending to direct him in the various conditi-
ons that God may cast him into. In **XV. Sermons.**

*Eph. 4. 30. Grieve not the holy sp. is of God, whereby ye are sealed unto the day
of redemption.*

Res delicatula est Spiritu Dei, idcirco tractat hunc tractatur. Tertull.

*London, Printed by D. Maxwell for John Rothwell, at the Fountain in Gold-
smiths-row, in Cheapside. 1658.*



To the Right Worships, My Wor-

thy Friends,

M^r. EDWARD BRADSHAW

Major of the City of CHESTER

AND

M^r. MARY BRADSHAW his wife

Right Worships and Honoured Friends

I shall crave your favour, to give you a short account why I put the Treatise into your hands in this publick way. It is not about the merits of this worthy Author, need any Praise; the great estimation which many of his books already brought, have formed with good and experienced Readers, bears abundant testimony to the proficiency and usefulness of his labours; and that his reputation shall be had in a rising eminence and will reach those that see the least of his works and are curious spectators: But indeed the reason of my choice of caution, besides the publick reputation of my respect to you both in the consideration of the special interest you both have in the raising of Master Lovett's interest, but a reference to his private as being married his widow whereby God hath made the tolling of dwell, and rest to the house of the living.

A



Right Worshipfull and Honoured Friends,

I Shall crave your favour, to give you a short account why I put this Treatise into your hands in this publick way. It is not that the works of this worthy Author need any Patrociny, the grateful acceptation which many of his books already published, have found with sober and experienced Christians, bears abundant testimony to the profitableness and usefulness of his labours, and that his precious name, shall be had in everlasting remembrance, and is still unto those that fear the Lord, a sweet and precious ointment: But indeed, the reason of this Dedication (besides the publick expression of my respects to you both) is the consideration of that special interest you both have to any thing of Master Loves. Your interest, Sir, is undoubted to this Treatise, as having married his widow, whereby God hath made the solitary to dwell, and rest in the house of her husband.

Gen. Rm. 11 July 36 Export Akc. 20538 C.O.L.

The Epistle Dedicatory.

band, and hath caused a mournful widow to forget her sorrows. And your right (deare Mistress Bradshaw) is very great to the works of this worthy man, as having had the honour for several yeeres to be the wife of this eminent servant and Ambassador of Jesus Christ.

And my hope is, that as your coming together in this dear relation, was the answer of many prayers: so you will in the strength of prayers, still comfortably live together, as heirs of the grace of life.

1 Pet. 3:7.

To help you forward in the wayes and practises of real godlinesse, I commend unto your most serious perusal this, and other useful and practical Treatises of this reverend Author; which though it cannot be expected, that they should come forth with that exactness and accomplishment as they would have done, had the Author lived to publish them himself; yet I do assure you, that these Sermons have been diligently compared with his own papers, and notes taken from his own mouth, by the pen of a ready and intelligent writer.

2 Tim. 2.

23.

1 Tim. 2.

16.

The world, I confess, is now filled, even to satiety, and surfet with unprofitable Pamphlets, whereby many foolish questions and disputes have risen, which do ingender strifes; and many opinions have been vented which do increase unto more ungodliness; but this book now presented unto you, is plaine, practical, and spiritual, and will, I hope, be of great

use

627

The Epistle Dedicatory.

use unto Christians, to helpe them to a right understanding of their spiritual estate. These Sermons (as the date of them will shew) were preached by Mr. LOVE, but a few moneths before his imprisonment and death: his gracious heart it seemes, being to the last much upon that great work, of advancing the power of Godlines in the souls of his hearers; and therefore, I hope will be the more acceptable, as being some of the last and ripest fruit of his growing and improving Ministry. These are the Sermons which he gave his consent should be published, and besides all these considerations, they are the rather printed, because so long expected, and earnestly desired by many, whose soules have cause to bless God for Mr. LOVE'S faithful Ministry, to all eternity.

Here you will meet with antidotes against that cursed opinion, which under pretence of advancing the Spirit, undervalueth both the Scriptures and Ordinances of Christ, fathering their most blasphemous and Atheistical Tenets upon the holy Spirit of truth, God blessed for ever. Here you will finde what a woful thing it is, when Gods Spirit withdraues his presence and influence from the Ordinances. Oh that Professors may be hereby warned not to grieve the Spirit, nor quench the Spirit, lest he withdraw from the soul, and so leave it without life, grace, and comfort.

Here you may also learne, how precious and power-

ful

The Epistle. Dedicatory.

Canr. 4. 16

ful the influence of the holy Ghost is, when he is pleased by his presence to make Ordinances effectual. *Let this therefore be your prayer, Awake O northwinde, and come thou south; blow upon my garden, that the spices thereof may flow out: let my beloved come into his garden, and eat his pleasant fruits*

Here you will finde comfortable directions to walk in the Spirit, and how to follow the guidance of the holy Ghost, who is able to lead you into all truth.

Lastly, here you will see notably described that contrariety which is between Flesh and Spirit. Every Christians heart (like Rebecca's womb) having two contrary parties struggling in it; but our comfort is, The elder shall serve the younger; corruption like the house of Saul, shall by degrees grow weaker; and grace like that of David's stronger and stronger. I will conclude with hearty prayers to God for you both, that by the consciencious reading of this book, you may gain much soul-advantage, and be built up in your most holy faith; and live many happy dayes together, walking in the fear of the Lord, and in the comfort of the holy Ghost. This is the unfeigned desire of

AQ. 9. 31.

London, Jan. 25.

1653.

Your affectionate Friend
and servant in the Lord,
William Taylor.

To

the influence of the body (physical) upon the mind

Awake O north-

To the READER.

My garden, that the topics thereof may flow

The Reverend Author of this engaging

I feature (our worthy good friend) com-
mitted unto us the care of such his

might be judged fit for public use.

Although our occasions have not allowed

And although our occasions have not allow-

ed its desire to permit the relevant pieces
which have been already published upon

which have been already published (upon
 request of some of our Brethren) yet with

the peculiar of some of our brethren) yet with humble thankfulness unto God we heartily

...in that acceptance with success which

rejoice in that acceptance with rulers, whom they have found in the hearts of sober savou-

Christians. This Treatise (which was the

matter of some of his last Sermons) had more

of the Authors heart and approbation (as he

be testified unto two of us not many days

before his death) than any other of his Works.

And truly the effects of this discourse (the

happier issue of his spiritual combat) were

admirably evident upon his own heart. in

the sparkling influences of Gods holy Spirit.

whereby he was extraordinarily elevated a-

have all superlunary comforts, or cosset: loves,

OF

To the Reader.

or sorrows; hopes, or feares, when his known death drew very nigh: yet though he was a man very full of affections, and of singular tendernels towards his dearly beloved wife and children: yet he had not onely conquered such sinful distempers, as too frequently prevaile wofully amongst common Professors of Religion, but had also in such measure got above natural exorbitances; that having by Faith and Prayer, put his nearest Relations into the bosome of his God and Father, he went to the Block without any expression of perplexity. Oh that his experience might encourage both the endeavours and hopes of other Christians to attaine the like gracious frame of heart, which would tend much to the credit of the Gospel; for this end we commend thee in the use of this Book; (and all other holy helps) unto the blessing of the Almighty, desiring thy prayers.

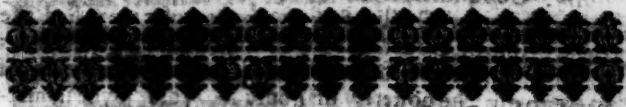
*Thy Friends and Servants
in Christ.*

January 16.

EDM. CALAMY.

SIM. ASHE.

JER. WHITAKER.



G. B. N. 6. verse 3.

And the Lord said, My Spirit shall not alwayes strive with man, for that he also is flesh, yet his dayes shall be an hundred and twenty years.



His Chapter contains in it two parts.

1. Gods determination to destroy the world by a deluge.
2. Gods provision that he made in this General judgement to save Noah and his family

by preparing an Arke.

The text is under the first head, Gods determination to destroy the world by a flood. Touching which judgement, the procuring cause is here laid down, *When men began to increase in number*, (by reason of Polygamy first practised by *Lamech*) they increased in sinne, and therefore God will decrease the number of the world, that he may decrease the finnes of the world. The particular sinne here specified, why God would destroy the world, is laid down in the second verse, where it is said, that the sonnes of God saw the daughters of men, that they were fair, and they took them wives of all which they chose. By the sonnes of God here spoken of, cannot be meant the Angels, as *Tertullian* and some other of the Ancients thought, (though it is true, elsewhere they are called by this name.) Christ speaking of Angels, saies of them, the Angels of God neither marry nor are given in marriage.

Quest. But whom shall we understand by the Sonnes of God in this place?

B

Ans.

SEK-
MON. I.
At Law-
rence Fury,
London.
October 27.
1650.

Job. 1. 7.
Job 38. 7.

Math. 25.
30.

Quest. 1

Answ.

Anf. Good interpreters conceive that hereby was meant the posterity of Godly *Seth*, who because they had the true worship of God amongst them, are called the sonnes of God, and these sonnes of God saw the daughters of men; that is, the posterity of godly *Seth*, did joyne in marriage with the posterity of wicked *Cain*; and so by these marriages, and mixture between the wicked *Cainites*, and those that professed to worship the true God, Religion began to decay, and wickednesse to abound in the world, for which God is resolved to destroy the world.

In the whole verse you have three parts.

1. A general judgment and grievous punishment threatened; *And the Lord said, My Spirit shall not alwayes strive with man.*

2. The reason of this assigned; *for he is all as flesh.*

3. A mitigation and respiting of this punishment; *Yet his dayes shall be an hundred and twenty years.*

There are these difficulties in the text to be explained.

1. What is meant by this, *My Spirit shall not alwayes strive with man?*

2. What is meant by the reason assigned, *for he is all as flesh*? one would think it should be a reason on the contrary, to this asserted, that therefore God should indolge man; yet here it is a reason of the punishment; though in other places it is a reason of a mercy.

3. What is meant by this, *yet his dayes shall be an hundred and twenty years?*

1. Qⁿ. What is meant by this, *My Spirit shall not, &c?*

Quest. I.
Answ.

Anf. That by Spirit, some understand the soul of man, and so the vulgar Latine renders this phrase, understanding it of mans soul; and it is called my Spirit, say they, because God did infuse the soule into man, and they would have the sense to be my Spirit, i. e. the soul of man shall not alwayes abide in man, but he shall die. But our best interpreters do reject this interpretation. — Not to trouble you with other opinions about this text, the current of the best interpreters as *Mercer*, *Musculus*, *River*, &c. go this way.

way, — *My soul shall not alwayes strive with man.* By Spirit is not meant mans spirit, but Gods Spirit, the third Person in the Blessed Trinity; and when he sayes, *his Spirit shall not strive with man*, it is to be meant in its operations and workings, that it shall not attend the Ministry of Noah, who was a preacher of Righteousnesse, and the Patriarchs; as if he should say, I will now take away my Spirit from my Ordinances, it shall not alwayes strive with man. As if God should have more at large expressed himself, I see that though my servant Noah protest and preach against the encreasing wickednesse of the world, yet all is but in vain, I am now weary of their rebellious obstinacy, and therefore I am now come to a final resolution for their utter destruction, I will bear and forbear them no longer. *My Spirit shall no longer strive, &c.*

Quest. 2. What force is there in this reason, *for he also is flesh?* one would think this should not be a reason of so grievous a judgement, God remembers we are but flesh, and why should he be so severe?

Ans. For answer to this, we must know, that by flesh here spoken of, is not to be understood the natural substance of mans body, but corrupt nature; I will withdraw my Spirit, why? because you are wholly given up to the lust and dictates of the flesh, you are fleshly and carnal, and given up to the concupiscence of the flesh, and therefore my Spirit shall not strive with you.

3. Quest. What is the meaning of these words, *yet his dayes shall be an hundred and twenty years*? what is to be understood by this?

Ans. 1. For answer hereto, it cannot be meant (as Tostatus and others) of the age of mans life, as if men should now because of their wickednesse have shorter lives, because after the flood men did live longer then the terme of an hundred and twenty years; *Seth* lived 600 years, *Arphaxad* 425 years, and *Serug* 230. *Abraham* 175, *Isaac* 180. The meaning then is this, although I will remove my Spirit from my Ordinances, yet his dayes shall be an hundred

1 Pet. 3.

19. 20.

Quest. 2.

Ans.

Quest. 3.

Ans.

deed and twenty years, that is, it shall be an hundred and twenty years before the flood come upon them.

But now there is an objection lies in this, how it should be an hundred and twenty years before the flood should come, when these words were spoken, when Noah was five hundred years old, and the flood came when he was six hundred years old, therefore here is twenty years shorter then Gods promise?

There is an intricate knot, and interpreters are forced to take much pain to untie it, and to vindicate the faithfulness of God herein, let God be true and every man a liar. Jerome he gives this answer, saies he, It is true: God did promise a hundred and twenty years between the making of the promise and the accomplishment; the wickedness of men grew so great, and did so provoke God, that he did contract the promise to twenty years less, and thus *Masius* also, who farther saies, God making promise reserves the condition in his own breast; for as God did not bring a judgment threatened upon a people, upon their speedy repentance, as in the case of the Ninevites: so neither is he bound to give them a mercy promised, in case of wilful and obstinate and incorrigible wickedness, as in the case of *Eli's* family. I said (saith God to *Eli*) that thy house, and the house of thy Father should walk before me for ever, but now the Lord saith he is farre from me, &c.

But the best and genuine answer given hereto, is this, that this promise was made to Noah, not when he was five hundred years old, but when he was four hundred and four-score; for though it be said in the fifth chapter and the last verse, that Noah was five hundred years old, yet that text doth not say he was so old when this promise was made.

Thus *River*, *Mercer* and others. There is one difficulty in this answer: It may be objected that this promise was made after Noah was said to be five hundred years old.

To which I answer, that in Scripture it is usual, in the relating of Histories not to observe an exact order, so that some things may be placed before which may be done after,

and

and some things after which may be done before, as for instance you may read of the woman's creation after the seventh day. *Moses* would not observe a direct order, but did put those things after which were done before.

Gen. 1. 21

And so like another instance you have of a thing put before, done afterwards. In the case of *Terah* you read that he was two hundred and five years old, and he died, and yet you find that *Isaac's* birth is not mentioned until some ten chapters afterwards, whereas *Terah* lived some thirty years after the birth of *Isaac*. I only mention this to shew the consistency of this answer with other places of Scripture, to which may be added what judicious *Calvin* hath to solve this doubt, that though it be said that *Noah* was six hundred years old, when he was but five hundred and eighty, yet because he was going in the six hundredth year, and so near it as twenty years, therefore the Holy Ghost saith, *Noah* was six hundred years, expressing his age by a whole number. Thus you have the difficulties explained.

Gen. 11. 32

My Spirit shall not always strive with man, &c. It may be observed from the whole that when God threatened the judgment of a flood, he threatened a worse judgment before it, to note that God's withdrawing his ordinances, or withdrawing the efficacy of his Spirit from his ordinances, was a worse punishment than any bodily punishment. I mention this in the prologue to the point, that so when you hear me handle the grievousness of this judgment, you may look upon it as a most sad and heavy one.

And yet before I raise the doctrine, I must distinguish to you about a double withdrawing of God's Spirit, when the Scripture saies, *My Spirit shall not always strive with man*, it includes two things.

1. My Spirit shall not always strive in the Ministry of the word by effectual working.

2. My Spirit shall not always strive by inward motions and checks upon the conscience. I shall handle the point both ways. And the first point is this:

That

Doctr. 1.

That it is a very grievous and deplorable judgement for God to withhold or withdraw the workings of his Spirit from the outward Ministry of the word.

I might note collaterally from the word *draw*. That the work of conversion it is a hard work, it is not an easie work to convince a man: But I shall follow the doctrine I have propounded, and in the opening thereof shall dispatch two things.

1. Shew you that it is a grievous judgement to have the Spirit withdrawn, or withheld from the Ministry of the word.

2. The reasons why God sends this judgement upon any part of the world.

1. To demonstrate the truth of the first, I shall lay down but this one evidence. It appears to be so great a judgement, because when the Spirit is withheld from the ordinances, there can be no efficacy in them to convert a soul. A sword in a living mans hand may pierce and wound, but a painted sword in a painted mans hand upon the wall can do nothing at all: so the word preached without the Spirit of God can do no more then a sword in the hand of a George on horseback; it may please the phantasie and tickle the eare, but never pierce the heart; it must be the Spirit of God which works upon the heart: *It is the epistle of Christ* (says the Apostle) *written not with ink, but with the Spirit of the living God.* And as the same Apostle speaks, *My preaching was not with enticing words of mans wisdom, but in demonstration of the Spirit and of power.* It must be the mighty power of God which works upon the heart. The Ministry of the word it is like that poole of *Bethesda*, there was no native vertue in the water to heale; but the text says, *when the Angel did move the water, he that first steps in was healed of whatsoeuer disease he had.* Ordinances they are like this poole; there is no native vertue in bare preaching, and bare hearing; but it must be the Spirit of God which must move upon these waters, otherwise they become not effectual: *The better hills, but the*

Spirit

2 Cor. 3.3.

1 Cor. 2.4

Joh. 5.4.

2 Cor. 3.6

Spirit gives life; which words are not to be understood in *Origen's* sense, the letter, that is the literal sense; and the Spirit, that is, the allegorical sense; neither the meaning is, the letter, that is, the Old Testament, and the Spirit, that is, the New Testament, as the An-nomians say; but the meaning of the word, the letter, that is, the word of God abstractively considered from the Spirit of God, that kills, it leaves a man in a dead estate; but it is the Spirit which gives life, that is, the Spirit backing the Ministry of the word, makes it effectual to give Spiritual life. Thus it appears to be a grievous judgement when the Spirit is withheld from the Ordinances of God, because without the Spirit there can be no benefit at all by Ordinances.

2. The next thing is to show for what reason it is that God sends this grievous judgement upon any people.

For answer whereto I shall lay down some reasons in the general, and then some in particular.

1. In the General; the reason, why God withholds or withdraws the operation and working of his Spirit in his Ordinances, it is from that injury or offence that men have done to the Spirit of God; if men grieve the Spirit, and quench its motions, it is just with God to withhold its working and operations. The Scripture mentions a six-fold wrong done unto the Spirit of God; for one, or all of which the Lord may withdraw his Spirit.

1. There is a quenching of the Spirit, *Quench not the Spirit*. By quenching of the Spirit is meant any act of omission or slighting of the Spirit's motions in our hearts, take heed therefore of omitting good duties or neglecting its motions; for how know you but that the Lord may withdraw his Spirit from you; the wind may cease to blow, if when it blowes, we do not get our sails ready.

3. Another injury which is of an higher nature, is grieving of the Spirit, *And grieve not the Holy Spirit of God*, whereby ye are sealed unto the day of Redemption. Then do you grieve the Spirit, when you shall do any sinful act, for which

Res delicatula est spiritus Dei, si a nos tractat, sicut tractatur.

1 Thel. 5. 19.

Ephel. 4. 30.

which the Spirit checks you, and yet you will run upon the committing of it, when you shall hearken rather to the motions of sinne then the motions of the Spirit, to Satanical delusions rather then the Spirits motions; this grieves the Spirit exceedingly, as it will grieve a friend when we leave his counsell, and follow rather the counsell of an enemy.

Esay. 36.
10.

3. Another injury done against the Spirit, is vexing the Spirit, *They rebelled, and vexed his Holy Spirit*. And this is a higher degree; for then may a man be said to vex the Spirit, when he quenches the Spirit, and grieves the Spirit, and doth so by many re-iterated acts, hereby is the Spirit grieved. A man is grieved when his friend doth him one discourtesie; but when he shall persist in the doing of more, this raiseth up vexation in him: Even so is it with the Spirit of God, when we slight its motions, and notwithstanding its warnings, will yet venture upon the committing of sinne, we not only grieve but also vex the Spirit; and so saith the Prophet, *They rebelled, and vexed his Spirit*.

Isai. 36. 4.

Acts 7. 51

4. Another Scripture-expression of wrong done to the Spirit, is resisting of the Spirit, *Ye do alwayes resist the Holy Ghost*; and this is a higher degree, then any of the former; for resisting of the Spirit, is when a man knowes such and such motions are from the Spirit, and yet notwithstanding will stand out obstinately against its perswasions and motions.

Act. 5. 7

5. Another expression in Scripture, is a tempting of the Spirit; *how is it that ye have agreed together to tempt the Spirit of the Lord?* Calvin explains this place, and saies, that their tempting of the Spirit was this, *Ananias and Sapphira* having sold a possession, brought a part of the price thereof and laid it at the Apostles feet, and kept back the rest, and they would carry it so secretly, that they would try whether the Holy Ghost was an omniscient God, able to punish that secret sinne. Now this was a higher kind of wickednesse, and a most desperate pitch of Atheisme, to try the omniscency of the Spirit of God.

6. And

6. And lastly, another injury the Scripture expresses, is *despising the Spirit of Grace*, and this is the very top of all, the highest injury that a devil in hell, or a man on earth can do to the Spirit. This is the sinne against the holy Ghost, which shall never be forgiven. Now what is this despise? it cannot be to neglect good motions; for godly men may be, and are overtaken with those neglects; the not hearkening to a friends motion, is not a doing of despise to him. Therefore there cannot be a despise done to the Spirit of God, but there must be these ingredients in it; as

Heb. 10. 29

Matt. 12. 31

1. A committing of sinne, not only out of an unavoidable infirmity, but out of wilfulness, so if we sinne wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sinne.

Heb. 2. 6.

2. It is a sinne not unwittingly, but knowingly committed.

3. It is a sin not only wilfully, and knowingly committed, for regenerate men do sin partly with the will; but that which is the very characteristical difference is this, that it is a sinne committed out of malice and hatred to the Spirit of God; and this Divines apply to the Pharisees, who knew and were convinced by the Miracles which Christ wrought, that he was the Son of God; and yet though they knew and were perswaded of this, yet out of malice against the Deity of Christ they would put him to death, so that to summe up all together, this is the general reason why God will not suffer his Spirit to strive with men, because of those injuries which they do unto the Spirit of God. The particular Reasons may be these.

1. Despising of the Ordinances of the Ministry, I will not say the persons of the Ministers, though that is an evil which God will punish; but certainly a contempt of the Ministry, of the Ordinance of Preaching, it may provoke God to withdraw the operations of his Spirit, if you despise prophesying you also quench the Spirit, & then the Spirit will not have those operations upon you which otherwise it would; God will not follow the Word with efficacy to them who

1 Thel. 5.

19.

either contemne or deny the Ministry thereof.

2. Another reason may be, because men do too much depend upon the hearing of the Word preached. Men come to hear the Word preached in the strength of their own spirits, and therefore God will not give them the workings of his Spirit. When men shall depend upon Ordinances, it is just with God to deny the benefit of them; as the *Israelites* having received us *Jerusalem* by the Ordinances, Whereto they lost about four thousand men; looked upon this, as the reason, because they had not the Ark of God among them; but when they had the Ark with them, it is said the second day there fell of the *Israelites* thirty thousand men. Thus did God punish their sinful dependance on the outward badge of his presence, and therefore they had less success when they had the Ark, then when they were without it; God may deny the operations of his Spirit in his Ordinances, because men do sinfully depend upon them, and not look to the God of the Ordinances for the blessing of his Spirit. We must look to Ordinances as the means, but to the Spirit of God as the author of grace; the Ordinances cannot without the Spirit do us good, and the Spirit without the Ordinances ordinarily will not. Therefore we must neither refuse Ordinances, nor rest in them, lest Gods Spirit depart.

3. God may withhold his Spirit from the Word, because men withhold preparation from the Word they hear. *Wish what measure you were, it shall be measured to you again.* It is spoken of hearing of the Word; as you measure to God in an holy endeavour to prepare for hearing, God by his Spirit will proportion to you a blessing in hearing.

4. General unfruitfulness under fruitful Ordinances, may be another cause. When men sit under the droppings of Heaven as it were, and are yet barren, this may provoke God to do as he did with his Vineyard, to take away the hedge, and let the beasts of the field destroy it; and that no rain fall on it.

5. When men increase in sin, who access to the Ministry of the Word; and that it was with the old world, who en-

joyed

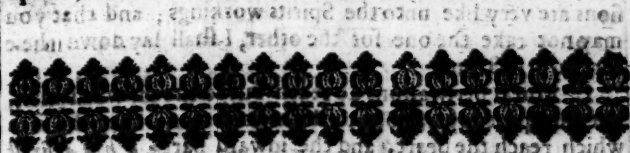
1 Sam. 6.

24. 3.

Mark. 4. 24.

Isa. 5. 3.

joyed the Ministry of Noah, Methuselah, and other holy men, and yet their wickedness grew exceeding great, which did greatly provoke God, and caused him to withdraw his Spirit that it should not any longer live with them.



G B N. 6. Verse 3.

And the Lord said, My Spirit shall not always strive with man, &c.

HAVING opened and explained these words and shewed how that it is a grievous judgement for God to withhold or withdraw the workings and operations of his Spirit from the Ministry of the Word, and likewise laid down the reasons hereof, I come now to make the application thereof which shall carry a double reference.

1. To those who find the strivings and workings of the Spirit in the ministry of the Word.

2. To those who have the Spirit withheld from the ministry which they attend upon.

To those who are persuaded that they find the Spirit of God working upon their hearts in the ministry of the word, there are two cautions or positions I would lay down for such.

Be sure you do not mistake moral persuasion to be the Spirit's special working in you. When reason is convinced by the strength of Scripture argument, this is a moral persuasion, and the word of God may go forth this way; and yet there be only a common work of the Spirit; reason may be convinced, and there may be a great stirring up of the

SERMON.
II. At
Lawrence
Jury, London.
Novemb. 3.
1650.

Use 1.

Positi.
on 1.

affections; where there is no effectual working of the Spirit, there may be flashes of joy as in *John Baptist*; hearers, they rejoyced in him for a season; pangs of fear, as in *Felix*; fits of sorrow, as in *Esan* and *Abab*. Moral persuasions are very like unto the Spirits workings, and that you may not take the one for the other, I shall lay down these three distinctions.

1. Moral persuasions do reach but to the outward man, but the Spirits operations to the inward man; they are such which reach the heart, and the inward part; *Thou desirest truth* (saith David) *in the inward parts; and in the hidden parts thou shalt make me to know wisdom*.

2. Moral persuasions they do only restrain the acts of sin, but the Spirits working debilitates the habits of sin, and herein is the force and power of the Spirits workings seen, in that it changes the habit, and mortifies the inclination to that which is evil.

3. Moral persuasions they only make a man forbear sinne rather for feare of punishment, then out of love to holiness, or hatred of sinne with respect to God, whereas the operations of the Spirit they are upon the heart, changing it, and making it in love with holiness; causing us to hate sin more then feare the punishment of it, viz. because of its contrariety to Gods goodness, holiness and authority.

To them who have found the Spirit of God working upon their hearts in the Ministry of the Word, ascribe the glory to God only; not to the meanes, nor to your selves in the use of the meanes, neither glory to the Minister, nor glory to the Ministry, nor glory to your selves, but to God only. *We are our Epistle written*, (saies the Apostle) *not with pen and inke, but with the Spirit of the living God*; he compares the people to paper, the Ministry to inke; the Minister to the pen, but it must be the Spirit of God that must write with it, through the working of the Spirit, the Ministry becomes effectual. *The weapons of our warfare are mighty through God, to pull down strong holds*; he doth not say, we are mighty, but the Gospel is mighty; not in it selfe, but it is mighty through

Psal. 1. 6.

Posi-
on 2.

2 Cor. 3. 3

2 Cor. 10.

4.

through the operations of the Spirit of God. And so also the Apostle (sayes he) *I laboured more abundantly then all, yet not I, but the grace of God with me.* Ministers must say with Peter, *Acts 3. 12. Why look you so earnestly on us, as if by our own power and holines we had made this man walke?* verse 16. No, — *But the name of Jesus Christ hath made this man strong.* Ascribe not therefore praise to the Minister, nor to your selves; you have not been your own converters, you gave not your selves your first being in nature, much lesse your being in grace: it is not you, but the grace of God. *Thy pound* (saith that servant in the Parable) *hath gained ten pounds, and thy pound hath gained five pounds; not my paines, but thy pound:* So say you to God in all that good you have received by Ordinances, thy Spirit hath been the worker and effecter of it, and unto thee be given all the glory; *Not unto us, but unto thy Name be the glory.*

To them who have found the workings of the Spirit in the Ministry of the Word see thou be thankful for it. Consider, that the Spirit doth work upon men more clearly and more efficaciously now under the Gospel then ever it did upon men under the Law, and this is a very comfortable position; the Spirit of God works more clearly and efficaciously.

1. More clearly, *In the latter dayes the Spirit speaks expressly, and holy men of God wrote, as they were directed by the Spirit of God;* the nearer it was to Christs coming in the flesh, the clearer were things of the Covenant of grace known; and so the Evangelist Saint Luke writing to Theophilus, saies (*Most excellent Theophilus*) *the things which we write, are most surely believed among us; things were hardly believed before, because they were darkly delivered, and therefore you read, that in other ages the Ministry of Christ was not made known to the fathers of men, as it is now revealed unto us by his Spirit.* it was a Mystery hid from the foundation of the world, that is, not totally hid in comparison of the now revealing it, but there was not so clear a discovery made thereof by the Spirit; and here I would have you to observe, that

1 Cor. 15
10.

Luke 19.
16, 18.

Psal. 119. 1
Posti-
on 3.

1 Tim. 4. 1
in law

Luke 1. 1.

Eph. 3. 5.

volu-
p-
Hcb. 1.1.

Gen. 12.3.

Gen. 49.10.

Isa. 7.14.

Micah. 5.2.

Dan. 9.24.

Heb. 1.1.

Mat. 11.12.

that under the Old Testament, the Spirit did reveale things gradually, now a little and then a little : and did keep the full manifestation of the glory of Christ untill he came in the flesh ; — As first in *Adams* time it was only known unto the world, that the Saviour of mankind should be born of a woman. And then in *Abrahams* time it was farther revealed, that Christ which should save the world, should come out of *Abrahams* loines ; but then all this while, though it were known that he should be of the seed of a woman, and of the seed of *Abraham* also ; Yet thirdly, it was not revealed of what tribe he should be, that was revealed in *Jacobs* time, viz. of that tribe of *Judah* ; — but yet in all this time it was not mentioned, how he should be borne, and therefore in *Isaiah*'s time it was said, *A Virgin shall conceive, and bring forth a Sonne*, but where he should be borne, that was not revealed until *Micah*'s time ; where it is said, *But thou Bethlehem Ephratah though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is made ruler in Israel, whose goings out have been from of old, from everlasting* ; nor the time, till *Daniel* had it by revelation.

Thus you see, and thus true it is, what the Apostle tells you, that at sundry times, and in divers manners the Lord hath revealed himself to the senses of men ; so that herein what cause have we to bless God that we are not borne in ancient dayes, but in those wherein the Spirit of God doth reveal plainly and clearly the Mysteries of Religion.

As the Spirit in these dayes of the Gospel doth make known things more plainly and clearly : So also more efficaciously ; the Spirit operates with more efficacy upon mens affections, and therefore in the dayes of *John the Baptist* it is said, that the Kingdom of Heaven suffered violence, and the violent took it by force ; that is, the Spirit by its effectual working did make men more eager and vehement for heaven then they were before under the Law. There shall be a more glorious manifestation of the Spirit in its operations ; and hence you read of that promise in the Prophet *Isaiah* con-

cerning

ceiving the abundance of Gospel grace, that the light of the Moon shall be as the light of the Sun, and the light of the Sun shall be seven-fold, as the light of seven days. In Gospel times there is a full revelation of the Spirit, and therefore you read that when Ezekiel described the holy City in his Prophecy, and Saint John the new Jerusalem in his Revelations; John describes his City farre more large then Ezekiel did his, to note (say Interpreters) that God reveals more by his Spirit now then he did in former time.

Isa. 30. 26.

You that have found the Spirit of God efficacious in the Ministry; Consider, That the Spirit to set a dignity on the Ministry of the Word, doth not work upon man immediately, but mediately: the Spirit will not teach men immediately, but transmits them to an outward ministry, which sets a great dignity upon it. I shall give you three famous instances hereof, wherein the Spirit refuses to teach men immediately, but leaves them to an outward Ministry. One whereof you have concerning the Ethiopian Eunuch, who reading in his Charter the Prophecy of *Isa. 53.* and the Spirit observing him how he read, and could not understand; bids *Philip* come, and join himself to his Charter, and expound to him what he read; the Spirit would not do it immediately himself, but bids *Philip* go. Interpreters observe hence, what a dignity the Spirit of God puts on the Ministry of the Word: that in those times when Visions and Revelations were in use, yet God establish the Ministry.

Posi-
on 4.

Act. 8. 29
3. 1100

Another instance you have of *Paul* at his conversion when he saw that Vision, and heard that voice, *Saul, Saul, why persecutest thou me?* and crying out, *Lord, what wilt thou have me to do?* Now Christ would not tell *Paul* immediately, but teler him, *Go to Damascus, and there thou shalt see what I will tell thee what thou shalt do.* Thus Christ he would not immediately teach *Paul*: he sends him to *Ananias*, that he might le: a greater dignity upon the Gospel Ministry. And therefore they that will expect the Spirit, must attend upon the Ordinances: as those that would be healed must keep in the Pool when the Angel moved.

Act. 9. 4.
&c.

Another

Another example you have of *Cornelius*, when he saw the *Angel*, and was sore afraid, and said, *What is it Lord? The Lord*, he bids him send for Peter, and he should shew him what he ought to do. Thus doth the Lord dignifie the Ministry of the Gospel.

I mention this particular the rather, to shew the vanity of *Enthusiasme*, that would abolish the Ministry, and cry up the Spirits immediate teaching; but here we see the great dignity which the Spirit sets on the Ministry of poore weak and frail man, in that he will not teach men immediately, but sends them to the Ministry of the Gospel.

Posit. 5.

IIa. 8. 20.

Though the Spirit, who is absolutely free in his operations, sometimes have wrought without the Word, yet never hath the Spirit wrought upon any mans heart against the Word. To the Law and to the Testimony, if they speak not according to the Word, it is because there is no light in them. I mention this Position, to condemne those vain impulses of Spirit, which men in our dayes pretend to; but let such remember, that to plead an impulse of Spirit contrary to the Word of God, it is not from God, but an instigation from the Devil. And yet many have forsaken the bright lamp of Gods Word to follow the ignis fatuus of their own fancy.

Posit. 6.

You which have found the efficacious working of the Spirit in the Ministry of the Word, blesse you God that hath not left you a naked empty, and inefficacious Ministry to attend upon; the word as it is in our mouths without the operation of the Spirit is but a poor, weak, and empty thing; thereby men often occasionally are hardened and perverted; but you who have found the Spirit backing the Word in the Ministry thereof, blesse you God that hath put such rich treasure in earthen vessels; that what the Apostle said to the *Corinthians* is made good to you, *Our Ministry* (saies he) *came not to you with enticing words of mans wisdom, but in demonstration of the Spirit and of power*; blesse you God that hath put forth such a power in the Ministry of the Word for the good of your soules. This is the first use to those who have

1 Cor. 2. 4.

5.

have found the Ministry of the Word accompanied with the efficacy of the Spirit.

To those who have the efficacy and operation of the Spirit with-held from the Ministry they attend upon; there are seven things I would have such to take notice of.

Use 2.

1. That Gods Spirit is a free agent, and is not to be tied to an outward Ministry, but to be left at liberty to work how, when, and in what manner he pleases. *The wind bloweth where it listeth, even so is every man which is born of the Spirit.* By the wind is meant the Spirit. There is a sovereignty and free agency in the Spirit of God to work when he pleases; or to with-hold working from whom he pleases; and therefore the Spirit of God is called a free Spirit, *Psa. 51. 12. Uphold me with thy free Spirit; and Jam. 1. 18. Of his own Will begat he us with the word of truth.*

John 3. 8

2. Consider that God doth not with-hold his Spirit from the outward Ministry, merely as an act of his Sovereignty, but as an act of his Justice, *because of your sins whereby you have provoked him.* You provoke him to with-hold the efficacy of his Spirit from his Ordinances by your sins, and therefore are you hardened and receive not benefit by them; you do some of these injuries to the Spirit, as quenching, grieving, resisting, vexing, tempting and despising the Spirit (which I mentioned before;) therefore do not think hardly of God, but judge your selves. Sin was the cause which made the Lord with-draw his Spirit, that it should not strive with the men of the old world; it was their disobedience; as you find the Apostle Peter speaking, *Christ by his Spirit went and preached unto the spirits in prison, which sometimes were disobedient, when once the long suffering of God waited in the dayes of Noah;* their disobedience made God with-draw the efficacy of his Spirit; if therefore the Spirit do not work on you, think not hardly on God, but thank your selves, he is provoked unto it. Thus God departed from the Israelites, because of their sinful provocations, *Psalms 81. 11, 12. But my people would not hearken to my voice, and Israel would none of me. So I gave them up to their own*

1 Pet. 3. 19
20

hearts lusts, and they walked in their own wayes. The Spirit in Scripture is compared to a Dove; now a Dove will alwayes keep in the house where it is bred, unless the Dove-house be nastily kept. The Spirit of God in this may fitly be resembled by a Dove; keep our hearts clean, and the Spirit will abide with you; keep them nasty, and the Spirit will soon leave you; sin is the cause why the Spirit withdraws it self from the Ordinances, and why men are left unto themselves, and God doth it as an act of his justice, punishing of sin.

3. If God do withhold his Spirit from the Ministry of the Word, the fault is rather to be imputed to thy self, then unto the Word. Many like the woman in *Seneca*, complain the roome is dark, when they themselves are blind, and the place wants no light, but they want eyes: Or to him that preaches the Word, usually if men do not profit by the hearing of the Word, the blame is cast upon the Minister; and truly we Ministers have our faults as well as others, if we preach not plainly, methodically, and duly there is a fault in us; but yet I say, you are rather to blame your selves, then either the Word, or the Minister thereof: If the seed grow not, the fault is neither in the hand of the husbandman, nor in the influence of the heavens, but in the badness of the soile. That you may know where the fault lies; consider

1. If a Minister preaches plainly and impartially, and yet thou gettest no good by him, the fault is thy own, not his. It was the Herodians fault, not Christs, that those persons profited not by Christs preaching, for they themselves give this testimony of Christ, *Matth. 22. 16. Master, we know that thou art true, and teachest the way of God in truth.*

2. If other men get good by his Ministry, and not thou, the fault is thine, not his; If at a feast others are fed, and thou famisht, the fault is in thy stomach, not meat.

3. In case you have formerly got good by a Minister, but now you get none, formerly your affections were stirred up,

up, your desires were increased, your love inflamed, but now no such effect, the fault is thine own; It was the fault of the hearers of *John Baptist*, the fault was not in *John's* Doctrine, that they rejoiced only for a season; this also was the fault of the *Galatians* that they profited not by *Paul's* Ministry as before, *Gal. 4. 16.* This cometh not from the seed it self, but from the badness of the ground into which it is cast. If thou profitest not by the Word thou hearest, thou art to blame thine own naughty heart, not the Word, or the dispenser thereof.

Gal. 4. 16.

4. Though there is much dignity and excellency to be ascribed to the Word of God nakedly considered, yet there is no efficacy in it to convert a soul without the Spirits concurrence. As it was in the Pool of *Bethsada*, not the water, nor stepping into it, healed, but the Angels moving therein, *John 5. 4.* So also, not the word alone, nor hearing of it, but the Spirit healeth; *The letter kills, but the Spirit gives life,* (saith the Apostle) that is, the Word without the Spirit, it is only the Spirit which can give life: the Spirit without the Word will not ordinarily convert, and the Word without the Spirit cannot. *I create the fruit of the lips, peace, peace;* but the fruit of the lips the Prophet understands a Gospel-Ministry, but saies God I must not create peace by the fruit of the lips, it is the working of the Spirit with the Word, which makes the Word to become effectual; and therefore the Gospel is called the Ministry of the Spirit, *2 Cor. 3. 8, 9,*

2 Cor. 3. 6

IIa. 57. 19.

5. It is a worse judgement to have the Spirit withheld from the Word, then to be without the Word; and the reason is this, because the Spirit can convert a man without the Word, but the word can never convert a man without the Spirit, and therefore it is a worse judgement for thee to hear Sermons every day, and to have the Spirits concurrent efficacy withheld from those Sermons, then if thou shouldest never learn a Sermon in all thy life time, therefore pray unto God that his own Spirit may accompany his own Word and Ordinances to make

them effectual for the good of thy soul.

6. The Spirit of God may be for a time withheld from Gods own people, that it shall not attend an outward Ministry, and this is a very sad judgement; it may be withheld from Gods elect in a converting way. As the man lay 38. yeers at the poole of *Bethesda* before he was healed; so an elect vessel of God may lie twenty. thirty, or forty years in a state of unregeneracy before he is converted. Nay, after conversion the Spirit of God may be withheld from the Ministry of the Word, which Gods own people attend upon, and that in these two ways.

Psal. 51.
11. 12.

1. In its Comforting work; and thus it was with *David*, Lord, saies he, *take not thy holy Spirit from me; Restore unto me the joy of thy salvation, and stablish me with thy free Spirit*; thus was the Spirit withdrawn from *David* in its comforting work. I do not tell you the graces of Gods children can be taken away, but the comfort of their graces, and of the Spirit of God may be taken away from them.

2. God may withhold his Spirit in its quickning work; thou mayest come to an Ordinance with a hard heart, and it may not soften thee; though the presence of God is never utterly taken away from a Godly man, yet the influences and quickenings of Gods Spirit may be withdrawn; the Spirit may be withdrawn in a quickening way, so as in grace thou mayest decay; and in duty thou mayest grow cold and dull, but yet the presence of God shall never be taken away from a godly man. There is the same Sun in the firmament in winter as in summer, but not the warme working and quickning influence.

7. And lastly. The Spirit of God may be given to men waiting on a publick Ministry in its common workings, and yet it may be withheld from them in its saving and effectual operations; and thus it was with the *Corinthians*, many of them had the Spirit to attend *Pauls* Ministry in the common workings of it, but yet not in its saving effects, and therefore saies *Paul*, *though you come behind*

behinde in no gifts, yet I must speak unto you as carnal; look to your selves therefore, the Spirit in its common workings may attend the Ministry to fill you with notions, yet it may be withheld in regard of its saving operations.



G E N. 6. verse 3.

And the Lord said, My Spirit shall not always strive with man, &c.

HAving shewed that it is a grievous judgement to have the Spirit withheld from the Ministry of the Word, and laid down several Cautions and Positions concerning this judgement. I come now to answer an objection.

You may say, This is a very sad judgement indeed, but what demonstration may be given thereof, or how may it be known that this judgement is in any part of the world.

For answer hereunto, you must know that this is a very dark point, and hardly determined, and therefore many of the particulars I shall give in answer to it, they shall be but probable conjectures rather than infallible Demonstrations. There are many things that give me to fear that in part the saving operations of the Spirit are withheld from the Ministry of the Word.

1. And first, we have cause to fear that in part the Spirit is withdrawn from the Ministry of the Word amongst us, because there are fewer which are converted by the Ministry of the Word now, then there were in former

SERMON.
III. At
Lawrence
Fury, Lon-
don. No-
vemb. 3.
1650.
Objection

Ans.

Acts 2.41

Psal. 110.3

former times; now the Spirit ceases to back the Ministry of the Word with numerous numbers of Converts, it is an argument that the Spirit is in part withdrawn. When the Disciples did first preach the Gospel, how did Satan fall down like lightning before the Word? There were three thousand converted in one day by *Peters Sermon*; and now may we preach three thousand times, and yet not convert one? Multitudes were brought in and converted in the morning of the Gospel, according to that Gospel-promise, *From the womb of the morning thou hast the dew of thy youth*; that is, multitudes of people should be converted upon the first preaching of the Gospel, which should overspread the earth even as the morning dew; but in the age wherein God hath cast us, the number of converts are greatly lessened, and not only lessened to what they were in former time, but to what they have been in our time; what numbers of the younger sort of people did come in upon the preaching of the Word within these few years? but now how is the work of conversion at a great stand? heretofore Ministers fished as with a net, many were brought in; but now we fish as it were with an angle, now one comes in, and then another; this may be one probable demonstration, that in part the Spirit of God is withdrawn from the Ministry of the Word.

Hcb. 6.7,8

2. Another conjecture is this; when men that live under the Ministry of the Word grow worse and worse, and not better; for men to remain many years under the Ministry of the word, and yet to be more blind and more stockish, and more perverse, and more profane, this argues that certainly the Spirit of God is withheld from such, and that their destruction is nigh; the ground which hath the rain often falling upon it, and yet is unfruitful, *is nigh unto cursing, whose end is to be burned* (as the Apostle speaks.) The Spirit being withheld, the rain of the Gospel is a curse to them, and the end of such shall be burning.

3. You may fear the Spirit is withdrawn from the Ministry of the Word, because there are more perverted by

Errour,

Error, then converted by the Truth; for these last years especially, since erroneous men have had liberty and countenance. What multitudes have been perverted and led away by the Errors of ungodly men? this is an argument of a judicial hardness upon the Land. How are we fallen into those times, of which the Apostle *Peter* speaks, wherein *shall be false teachers, and such who shall bring in damnable Heresies; even denying the Lord that bought them, and bring upon themselves swift destruction, and many shall follow their pernicious wayes.* How many in these our dayes have been perverted, following the pernicious wayes of false teachers; which surely is an argument of the Spirits suspension from the Ministry?

2 Pet. 2.
1, 2.

4. Because the Word of truth is so adulterated with Error; this may be a reason why the Word prevails so little upon the hearts of men. As in a field where there are many weeds, the seed will never grow there; so where there are many Errors sprung up in a Church, the seed of Gods Word will not thrive there. The increase of damnable Heresies suspends the working of Gods Spirit in the hearts of men. Christ, it is said of him, that he taught the people with authority, and not as did the Scribes; and why not as did the Scribes? you have the reason given by Christ in the Evangelist Saint *Marke*; saies he, *you make the Word of God of none effect through your traditions which ye have delivered.* It was of no force upon the consciences of their followers; their erroneous traditions made the Word of God of none effect, even as those erroneous opinions in our dayes; how do they eclipse the glory and splendor of the Word of God, and hinder the Spirits working? Is not this the language of many? How shall we believe Ministers? if we go to one Congregation, we shall hear one thing preached; if we go to another, we shall hear the same thing contradicted. How doth this stagger people, and greatly hinder the working of the Scripture upon them? The Apostle *Paul* when he tells you of the force of his Ministry, saies he, we do not handle the word of God deceitfully; that is, we do not mixe, nor adulterate

Demox-
stra. 4.

Mark 7. 13

2 Cor. 4. 2
δοκῶντες
ἢ λόγον.
2 Cor. 4.
17.
κατηλεῦ-
ομένες
ἢ λόγον.

adulterate the Word, as Vintners do their Wine ; but saies he, by manifestation of the truth commend our selves to every mans conscience in the sight of God ; the word in their mouths it was truly and powerfully preached, it reached even the consciences of men.

Demon. 5

5. Because men deny the calling of the Ministry ; this may be another reason why God suspends his Spirits operation in it. God will not pursue the Ministry to such with efficacy, who contemn and deny the Ministry. There are multitudes of men that do not only despise our persons, but the very Ministry it self, who deny the Calling and would beat down the Office ; and therefore it is just with God that those who will not believe the Office of the Ministry, that they shall not find the efficacy of the Spirit in it. Hence the Apostle *Paul* to the *Theſſalonians* saies, *Our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance, as ye know what manner of men we were among you for your sakes ; as if he should say, you know our Office and Calling, and our manner of living, you believe it, and therefore the Gospel comes to you, not in word, but in power, and in the Holy Ghost.* It is observable of *John* the Baptist, that the reason why he wrought so much on the people, in so much that all *Judah*, and the Regions round about came out unto him ; the reason was this, because they did all hold *John* for a Prophet, the people did believe his Office ; They all held that the Baptisme of *John* was of heaven, and not of man : and therefore for men to cry down the Office of the Ministry, and to deny it, this may render it ineffectual, and may provoke God to with-hold his Spirit from accompanying of it.

2 Theſ. 1. 5

Mat. 14. 5

Mat. 21. 25

26

Demon. 6

6. Another Reason why God with-draws his Spirit from the Ministry, because multitudes run upon the Office of the Ministry without a call ; and those who run when God sends them not, he will not bless the Word in their mouths for the good of people. Thus you see clearly from that of the Prophet *Jeremiah*, where the Lord saies, *He sent not those Prophets yet they ran, he spoke not to them, yet they prophesied ; but what*

Jer. 23. 21

good

good shall they do to the people, to whom they prophesied ? you find in 32. verse, therefore they shall not profit this people at all saith the Lord ; such shall be the effect of their preaching, who run upon the Office without a Call.

Verf. 32.

7. And lastly, another reason, why the Spirit of God backs not the Ministry of the Word, as in former time, it may be this, because the judgment of the sword is upon the Land, it may be, you may think this a strange reason ; but I may evidence it thus, other judgments, as sickness upon a mans body, the plague, famine, or such like, they concur with the Word, and set the Word preached home upon the hearts of people ; but the sword it is a judgment which makes men savage and brutish one towards another, whereas in other judgments, men will look at Gods hand in them: before these warres how many Converts were brought in ! since the sword came among us, how hath it made neighbour cruel to neighbour ! That amiableness and sweetness, for which the English Nation had a commendation, how is it now turned into barbarousness ! Thus I have done with the first particular, wherein I have shewed you this great spiritual judgment when the Spirit is withheld from the publick Ministry, and likewise the demonstrations and causes of such a judgment.

Demon-
strat. 7.

Inter arma
silens leges
Dei homi-
numque.

I now come to the second part to shew you the wofulness of that judgment, when the Spirit is withheld from men in its inward motions upon the conscience in their ordinary walkings ; in the handling whereof I shall proceed after this method.

The Spirit of God may be withheld from men in its inward motions upon the conscience two ways.

- 1. In regard of sin.
- 2. In regard of duty.

1. In regard of sin, the Spirit may be withheld two ways.

E

1. Before

1. Before the commission thereof, that it shall not check nor dissuade thee from it.
2. After the commission of sin, that it shall not rebuke and convince for it.

1. I shall shew you how it appears to be a misery to have the Spirit withheld from you both before and after the commission of sin.

2. Why, or for what reason it is that the Spirit of God is withheld both these wayes.

3. How farre a childe of God may be thus left of the Spirit.

First, now to make it appear that it is a grievous judgement to have the Spirit withheld from a man before the commission of sin, it may be thus Demonstrated.

1. Because if the Spirit do not dissuade thee, thou wilt be ready and apt to yeeld to any sin thou art tempted unto. Men under the temptations of sin, without the contrary dissuasions of Gods Spirit, are like a City whose wals are broken down, and so are liable to every incursion of an enemy; the dissuasions of the Spirit they are as fortresses to preserve the strong hold of mans heart, they fence and keep the heart, when the Devil by his temptations perswades to sin, the Spirit by his motions graciously dissuades from it; Oh do not break Gods Law, do not wound and hurt thine own conscience; by these dissuasions there is a curb laide upon the heart: but when these are away, how venturous will a man be to do evil! It is said of Paul and Timothy, that they assayed to go into Bithynia, but the Spirit suffered them not; so may it be said of many a man in respect of sin, he hath through the corruption of his heart assayed to commit such and such a sin, but the Spirit hath not suffered him. As a godly man he cannot do all the good he would, because of the flesh; so sometimes he shall not do all the evil he would, because of the Spirit. When the winde blowes with a fresh gale, the vessel may saile against the streame, which

Prov. 4. 23

Acts 16. 7.

which otherwise was to be carried down against the streame so is it with the gales of the Spirit, they helpe a man to overcome the streame both of temptation and corruption too; but when the Spirit is withdrawn, then how venturous will a man be to commit sinne?

If thou art left of the Spirit, thou wilt not only be apt and ready to yeed unto sinful temptations, but thou wilt suddenly and eagerly commit sinne. We read of that young man being seduced by the flattering and fair speech of a Harlot, *that straightway he followed her.* When the temptation is once given, and the Spirit doth not dissuade, how suddenly will a man be surprized? As Gun-powder to fire; so is temptation to a corrupt heart, if the dissuasions of Gods Spirit do not fence and keep it.

Prov. 7. 22.

But this is not all; a man will not onely be apt to fall, and fall suddenly, but here is a farther mischief, thou wilt commit a sin eagerly, thou wilt be mad upon thy lust, thou wilt burn in the sin, thou wilt be poysoned with the evil; and this the Holy Ghost hints to us, speaking of the Gentiles who were without the Spirit of God; saies he, *They were past feeling*; that is, they had no motions of Gods Spirit, they were without the operations of the quickning Spirit; but then what followes? saies he, *They have given themselves over to lasciviousness, to work all uncleanness with greediness*; that is, they sin, and think they can never sin enough. As a covetous man that is greedy of gaine, thinks he can never have enough; so these think they shall never have their fill of their lusts. — Observe a fivefold gradation in this sin.

Ephes. 4.
19.

ἐν πλεονεξίᾳ.

1. They were past feeling, now what followes this, it is not said they were carried away inconsiderately to sinne, but they *gave themselves to sin*, when the Spirit is in a man, and it doth dissuade him from sin, he is never carried to it, but he goes in a hurry, he is carried with reluctancy, but let the Spirits motions once be withdrawn, and then he shall give himselfe to the Devil.

2. When the Spirit is withdrawn, they not onely give themselves

themselves, but they give themselves over to lasciviousnes; that is, they give themselves not partially, but totally unto the wayes of sin.

3. It is said *they give themselves*, and this was worfe then *Abahs* fact, for he sold himself to work wickednes; now for a man to sell himself to the Divil, it is a great evil; but when a man shall give himself, and give himself over, this is a farre greater wickednes.

1 Kin. 21.

5.

4. Here was not only a giving themselves over to sin in thought, but the text saith, they gave themselves over to work uncleanness, they contented not themselves with contemplative wickednes, but they were workers of iniquity, such as made a trade of sin.

5. It is said they gave themselves over to all uncleanness, not only to some sins, but to all sins, and that with greediness; which is to my purpose, Whither will that man run whom the evil spirit drives? if the Spirit of God doth not come in with contrary motions to the Devils motions, with what a vehement eagerness will a poor man damn his own soul, such a man will never stay till he comes to Hell, if the Spirit of God do not stop him in his career, and say to him, *this is the way, walke in it?* but when the Spirit withdrawes, every man turns to his course, as the horse into the battel, Jer. 8. 6. — and how violently will a horse run into the battel, that is not restrained with bit and bridle? — Psalm 32. 2. so is the man that hath neither checks of conscience, nor the dissuasions of the Spirit.

Thirdly, A man being left of the Spirit of God, when he is tempted unto sin, will not onely fall into it aptly, suddenly and eagerly, but also with complacency, and this is worst of all; so we read of *those that received not the truth in the love of it, that they took pleasure in unrighteousness*; they not only acted sin, but acted it with delight.

2 Thes. 2.

12.

Thus I have cleared the first particular, that it is a grievous judgement to have the Spirit withheld before the commission of sin.

Quest. 2.

How it appears to be so great and grievous a judgement

ment to have the Spirit of God withheld from a man after the commission of sin, which may be thus evidenced.

1. Because otherwise thou wilt never be convinced of the evil thou hast done, *it is the Spirit which convinceth the world of sin*; without the Spirits conviction there is no conviction.

John 16.8

2. Thou canst never repent of sin, if the Spirit do not after its commission rebuke and convince thee, for the Spirits conviction precedes repentance, therefore saies the Prophet, *no man repents him of his wickedness, saying, what have I done*; a man must be convinced, that what he hath done is evil, before he repents of that evil. We have a proverb amongst us, that *what the eye sees not, the heart grieves not for*, so if the eye of the soul sees not sin, the heart will never be troubled for sin.

Jer. 8.6.

3. Thou canst never have thy nature sanctified from the filth of sin, unless the Spirit work on thee after thy falling into sin; sanctification it is by the Spirit of God: And therefore the Apostle Paul to the Corinthians, speaking of wicked and unregenerate men, saies, *such were some of you, but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God*. So believers they are said to be an habitation of God through the Spirit. Whence you may observe the different works of the Trinity in the heart of a believer. God the Father he chuseth this house, God the Son he buyes it, and God the holy Ghost he cleanse and furnisheth this house, else it would be a nasty and dark dungeon; thou canst never have thy Spirit to be a house for God to dwell in, unless the Spirit of God sweeps thee with the besome of sanctifying grace.

1 Cor. 6. 11

Ephes. 2. 22.

4. Thou canst never subdue the power of sin without the Spirit. Therefore saies the Apostle, *If ye live after the flesh, ye shall die; but if ye through the Spirit do mortifie the deeds of the body, ye shall live*. It is by the Spirit that we mortifie sinne; thus you see what a misery it is to want the Spirit in its dissuasions and convictions both before and after the commission of sin.

Rom. 8. 13

But

Quest.

But why doth God withhold his Spirit, that it shall not dissuade men from sin, when they are tempted to it, nor convince them for sin after they have committed it?

Ans.

In the general, you are to know that God doth it not as an act of Sovereignty, but as an act of Justice; you wrong the Spirit, and therefore God withholds the Spirit. — There may be five reasons laid down as the ground, Why God withholds his Spirit in its strivings with men.

1. Because in times past you have refused to hearken to the frequent motions and persuasions of Gods Spirit; the Spirit of God hath told you that if you walk in such wicked wayes, *the end of them will be death*; how often hath it suggested unto you, that if you go on in such and such courses, you will be undone for ever? and yet you have gone on in sin and would not hearken unto the Spirit; thus God complains of his people by the Psalmist, *My people would not hearken to my voice, and Israel would have none of me; so I gave them up unto their own hearts lust, and they walked in their own counsels*; as if he should say, they would not hearken unto me, and therefore my Spirit shall dissuade them no more. I will leave them to themselves, and let them take their own course.

Psal. 81.
11, 12.

2. Because it may be you have fastned, and fathered sinful affections that arise from the flesh upon the Spirits motions, and this is such an injury to the Spirit that he will not bear, as when men shall say their wrath kindled from hell, is the zeale of the Spirit coming down from Heaven; that their erroneous opinions are the Spirits teachings, when he is the Spirit of truth; and Satanical delusions, divine inspirations. and this is an indignity not inferiour, then if some subject should say his bastard at his Princes gate, and this some think is understood by the vexing of the Spirit mentioned by the Prophet *Isaiah*; this may be another cause, why the Lord may withhold his Spirit.

Ila. 63. 10.

3. Because men do more easily listen to the suggestions of the evil Spirit, then to the motions of the good Spirit; it makes your friend deny to come to your house when you shall

give

give entertainment to his enemy, when the Devil shall come and easily prevail with you, when you shall either sin upon no temptation, or upon a smal temptation; this is a high provocation to Gods Spirit, and this is a reason why there is so severe a judgment annexed to the third Commandment; that God will not hold them guiltless that take his name in vain, because there is less temptation to the sin of swearing then to any other sin in the world. Other sins they are more consonant to flesh and blood, but swearing of all sins, men have the least temptation to it; The swearer serves the Devil *gratis* and hath neither profit nor pleasure by his sin, and therefore God annexes so severe a punishment. When thou shalt run unto sin upon an easie temptation, and wilt not hearken to Gods Spirit upon an earnest motion, this provokes the Lord to withhold the strivings of his Spirit from thee.

4. Because in former time thou hast plotted and deliberated how to commit sin, therefore the Spirit will withdraw from thee for time to come. There are many that do commit sin with deliberation, premeditation, and consultation; and that man which commits a sin deliberately and contrivedly, he doth greatly provoke the Spirit of God. It is said of a wicked man that he shutteth his eyes to devise mischief; shutting of the eye is a studying, plotting and deliberating posture. As it is with a friend, if you shall give him a blow at peradventure, though he may be angry at first, yet when he shall understand that it was against your will, he will be quickly pacified, but if he sees that you plot and contrive his death, this makes him that he will never come into your company more: Thus it is with the Spirit of God, when he sees thee fall into sin inconsiderately and unadvisedly he will not withdraw from thee for this; but when the Spirit shall see that we way-lay him, and do deliberate and contrive how to commit sin, this provokes him, if not for ever, yet for a long departure. Such deliberate acts of the soul they are more directly against God; and to this purpose is observable what you read concerning David,

Prov. 16.

30.

that

1 King.
15. 5.

that he did that, which was right in the eyes of the Lord all the dayes of his life, save onely in the matter of Uriah the Hittite. Now why doth not the text say rather, that he was perfect, or did that which was right in the eyes of the Lord, save onely in the matter of Bathsheba, for that was the foulest sin? There is this reason given hereof, why the Spirit of God should say that he was a perfect man, save onely in the matter of Uriah, rather then in that of Bathsheba; because his sinne in the matter of Bathsheba, it was done rashly and inconsiderately, he was suddenly surprized with a temptation; but the matter of Uriah, it was done more deliberately, plottingly and contrivedly; for first, he sends for him home from the warres, that so he might cloak his foul fact, then he makes him drunk, and after, he makes him carry the contrivance of his own death in a letter to Joab; so that it was a sin so deliberately acted, that the Spirit of God put a brand upon him for it; take heed therefore of deliberate acts of sin. I censure none, every one of you must stand or fall to your own Master; but this I say, that it is a sin which gives an especiall provocation to the Spirit of God. It is the saying of a Modern Divine, and a true one; That a deliberate will to sin without the act, is more sinful then the act of sin without a deliberate will: and thus in the case of Peter, that man does worse who purposes to deny Christ, though he never doth it, then Peter that did actually deny Christ, and never intended it; therefore look to your purposes and deliberations; if you sin deliberately, it is the next step to the sin of those against whom the Prophet prayes, Lord be not merciful to those, that sin maliciously.

2 Sam. ch.
11.

5. The Spirit of God will withdraw from a man, when men prostitute the holy Spirit to base lusts, as all hypocrites do who do talk of the Spirit, onely to commit sin, and enjoy their lusts more securely. Thus Simon Magus he desired the extraordinary gifts of the Spirit, that he might seem some body, and enrich himself; this was but *πλεονεξίας* as the Apostle speaks, 1 Thes. 2. 5. a cloak for his covetousness. Many grieve and provoke the Spirit to depart, when they themselves

themselves do not serve God, but rather serve themselves on God.



G E N. 6. verse 3.

And the Lord said, My Spirit shall not always strive with man, &c.

I Proceed now to answer another Quere, or case of Conscience very useful, which is this—

How farre the Spirit of God may be withheld or withdrawn even from a godly man, both before and after the commission of sins?

First, I shall shew you how farre the Spirit of God may be withheld before, — and then Secondly, after the commission of sin.

The Spirit of God in a fivefold respect may be said to be withdrawn from a godly man before the commission of sinne. That it shall not enlighten thee to make thee know it is a sin thou art tempted unto; and thus we read of the Patriarchs that married divers wives. The Spirit of God in that dark age of the world the Patriarchs, was so withheld, that it did not enlighten them, no nor till their dying day, that we read of, that Polygamy was a sin, and therefore they lived and died in it.

2. Though thou maist be enlightened to know that it is a sinne thou art tempted unto, yet thou maist be so left of the Spirit, that through the impetuoufness of thy lust, and the violence of the temptation, thou maist be carried

Sermon.
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Quest.

to commit that sin, and thus we find plainly in the case of *David*, *David* he could not but know that Adultery was a sin, and yet being left of the Spirit of God, the strength of his lust, and the violence of his temptation was such, that he was carried to commit it.

3. A godly man may be so farre left by the Spirit, that when he is tempted to a sin, he may rather consult with flesh and blood then with the Spirit of God, whether he should commit the sin, yea or no: And thus a godly man, when life, liberty and estate lie at stake, doth often consult his own safety rather then inward peace; and this is very much, and yet thus it was with *David* in the matter of *Uriah*.

2 Sam. 11.

4. Godly men may be so left, that they may contrive and deliberate how to commit a sinne before they commit it. Divines do usually give it as a difference between godly and wicked men, that the one sinnes deliberately, the other not; yet there are instances in Scripture that shew that godly men may contrive and deliberate how to commit a sin; now this as Divines shew, is at the threshold of hell; there is but a little between them and damnation; and thus *David*, it is true, the sinne of adultery, it was not so deliberate as the murder of *Uriah*; for there *David* did contrive the meanes whereby he should be killed, and the time when, with the manner how, and the instrument by whom, now this was a very deliberate act of sin, yet thus farre may a godly man be left; therefore what cause have they to bless and magnifie the free grace of God, that come so near hell, and yet never come there; you may have your garments smell of hell-fire, yet you may never come into burning. Deliberate acts of sinne tend unto that unpardonable sinne against the Holy Ghost, which is of malice, therefore take heed of such sins.

5. The Spirit of God may so leave thee, though a godly man, that thou maist fall into those sins that are contrary to those graces, wherein thou art most eminent; For a man that is chaste to keep from those sinnes which are not so contrary

contrary to his native disposition, is not so much, but for a chaste man to be so left of God, as to fall into adultery, and for a meek man to fall into passion, this is a great evil. I shall lay down several instances hereof, of godly men that have been thus left by the Spirit of God. — *Abraham*, you find him in Scripture recorded to be the father of the faithful; what a large *encomium* doth the Apostle make of *Abraham's* faith; and God did so leave him, that he fell into unbelief and distrust of God, by denying his own wife, which was most contrary to that grace wherein he was so eminent.

Rom. 4.

Gen. 12.

11, 12.

You find also of *Noah*, that in the Scripture he is commended for a very sober man, and that when all the world were eating and drinking, marrying, and giving in marriage, (it was a very drunken excessive and luxurious age,) and *Noah* he was commended by God for his sobriety; but yet though drunkenness was the sinne most contrary to that excellent grace of sobriety, he was so eminent in, yet was he overtaken therewith.

Gen. 9. 21.

Likewise *Lot*, he is commended by the holy Ghost for disliking the filthy conversation of the Sodomites, and it is strange that *Lot* himself should be overtaken with the sin of uncleanness, and that he should fall into the abominable sin of Incest; for so you finde it related of him, he lay with his two daughters.

Gen. 19.

33. 35.

So also *Moses*, the Scripture tells you of him, that he was the meekest man upon the earth. Now of all sins you would least suspect that he should fall into passion; but yet you find *Moses* his meekness turned into passionateness, in so much that he spoke unadvisedly with his lips, and thus speaks unto God, If thou deal thus with me, kill me I pray thee out of hand.

Num. 12.

3.

Psal. 106.

33.

Num. 11.

15.

David, the book of Psalms tells you, how eminent he was for patience, how quietly he bore Gods afflicting hand; how patient was he when *Shimei* did so curse and revile him? And yet meeting but with a churlish carriage from *Nabal*, his Spirit was all in a rage, in so much that

2 Sam. 16.

10.

1 Sam. 25. he went with a purposed revenge to kill Nabal and all his family,
13.

Job, you know the Scripture, tells of him, that he was the most eminently and exemplarily patient; would you think that ever he should fall into impatience? why yes, he falls into that sin which was most contrary to that grace wherein he was most eminent; how doth he curse the day of his birth? *Let the day perish* (saith he) *wherein I was borne, and the night in which it was said, There is a man-child conceived?*

Job 3.3.

Job 6.8,9.

and so he prays earnestly for the day of his death, *Oh* (saies he) *that I might have my request! and that God would grant me the thing that I long for! even that it would please God to destroy me, that he would let loose his hand and cut me off!* Here you see the impatience of *Jobs* spirit; this I mention to you, to let you see what a poor thing man is, if Gods Spirit leave him, that he shall not onely fall into those finnes which are pleasing unto nature; but into those sins which are most contrary to his nature; thus you see how farre the Spirit may leave a man before the commission of sinne.

Quest. 2.

How farre may the Spirit of God leave a man after the commission of sin?

Ans. 1.

The Spirit, it may not convince thee that it is a sin thou hast done, after thou hast committed it; and thus it was with the Patriarchs in the first age of the world, they were given to marry many wives, and it was a sin doubtless, because it did cross the first institution of marriage, which was between one man and one woman; now the Spirit of God was so withheld from them, that after they fell into that sin, they were not convinced of it, and therefore they lived and died in it.

Ans. 2.

The Spirit may be so farre from convincing a man of sin, and may so withdraw from a man, that after he hath sinned, he may go about to defend and justify the sin he hath committed; and thus *Jonah*, he sinned in not obeying Gods commandment of going to *Nineveh*, and when God spared *Nineveh*, *Jonah* was very angry, and when God comes to reason

Of the Spirit.

38

reason with him, asking him whether he did well to be angry, why yes, saies he, *I do well to be angry, even unto death*, Here was a good man in a pettish mood, and to Gods face would justifie his own passion. So *Israel* under the name of *Ephraim*, they would justifie their own wickedness. *Ephraim is a Merchant* (saies the Prophet,) *the balances of deceit are in his hand, he loveth to oppress; But what saide Ephraim? yet (saies he) I am become rich, I have found me out substance, in all my labours they shall find no iniquity in me that were sin; and yet God charges them with the balances of deceit.*

Jonah. 4. 9.

Hosca. 12.
7, 8.

A godly man he may for a long time, yea, many years lie under sin, and the Spirit of God may not worke remorse of conscience in him for the sin he hath committed, and this is very sad; thus the Spirit was withdrawn from *David*, he commits adultery with *Bathsheba*, and till the child was borne and *Nathan* the Prophet came to him, we never read that he was troubled for his sin; the Spirit did not worke remorse of conscience in him, which must be nine moneths after the manner of women. Nay, we read of *Josephs* brethren, that they cast him into a pit, and Sold him unto the *Ishmaelites*, and though they dealt thus unnaturally with their brother, yet the Scripture tells us, that it was about one and twenty yeares before they were troubled for this sin; when they were in prison in *Egypt*, then they said one to another, *Verily we are guilty of our brothers blood, and therefore is this evil come upon us.*

Ans. 3.

Gen. 42. 21

The Spirit of God may so farre withdraw from a godly man after he hath committed sin, that he may rather commit more sins to hide that one sin, then to repent of it; and this is a high step, how near hell it is! Yet thus *David*, after he had fallen into adultery, he doth not put his conscience on work to repent of this sin, but puts his wits on work how to cover this sin, and for that end sends for *Uriah* home to lie with his wife, to cover his own sinfull fact; and makes him drunk, and when he could not bring that to passe, then he contrives his death, and makes him the messenger of death

Ans. 4.

to

to himself. So *Peter* a good man, and yet *Peter* committed many sinnes to excuse one sin; nay, he committed many sinnes, sooner then he did repent of one sin, when he denied Christ. First, he denies him; Then he denies him with an oath; And thirdly, he denies him with a curse; whether he cursed Christ, or himself, or both; it is not certaine. Thus committed he many sins to excuse one. This is a farre degree, and yet thus farre may a godly man go.

Ans. 5.

Gen. 11.

13.

Gen. 20. 2.

Gen. 42.

15, 16.

1 King. 11.

9.

Num. 14.

22.

1 King. 22.

49.

2 Chr. 18.

2.

A godly man after he hath committed so may he so farre from having power to mortifie that sin, that he may fall into it often and again. We have many Scripture instances hereof. *Abraham*, he fell twice into the sinne of lying, in denying his own wife; so *Joseph*, he fell twice into the sinne of swearing. *Solomon*, he sinned against the Lord after he had twice appeared to him. And so the children of Israel, they fell into the sinne of murmuring against God ten times together, one after another. Thus *Jehoshaphat* sinned in sinful compli-
ance with wicked men twice, as may be gathered. I do not mention this to bouldster any man in a venturous way of sinning, but only for the ease of afflicted consciences; the Spirit may leave thee thus farre, both before and after the commission of sin.

Before I come to handle the withholdings of the Spirit in reference to that which is good, I shall give you the use of the former points. If the Spirit of God do leave you thus farre, then I inferre

1 Infer.

That you are not to impute it to God, as an act of Sovereignty, but as an act of Justice; God is provoked to do it. Why doth the Spirit of God say to thee, as the Lord to *Ephraim* He is given to Idols, let him alone? why is it that Gods Spirit leaves thee? some affront or other thou hast done to the Spirit; either thou hast quenched the Spirits motions, or grieved the Spirit, or vexed the Spirit, or resisted the Spirit in its operations, and therefore thou shalt hear no more of the disswasions of the Spirit in thy heart.

2 Infer.

Do not censure a man when thou seest him fall into sin; be not severe against him: if Gods Spirit should be withdrawn from

From thee, thou wouldst sinne a thousand times more then that man. The Scripture commands that you should reſtore men fallen with the Spirit of meekneſſe, conſidering your ſelves, leaſt you be tempted. Doeſt thou ſee another man ſinne? do not judge him; conſider thy ſelfe; if the Devil ſhould tempt thee to a worſe ſin; and the Spirit withdraw from thee, thou wouldſt ſinne worſe then that man hath ſinned.

Gal. 6. 1.
Tu bodie,
Ego graſ.
Aug.

What cauſe have you to bleſs God that he hath given the ſtirrings of his Spirit both to your ſelves and other men. 1. Bleſs God; the Spirit is given to you; The Spirit in the Word, is the voice behinde thee, ſaying, *This is the way, walk in it*; and by this means you are ſenced from many temptations, and freed from many evils, ſhould a tempting Devil and thy corrupt heart meet, and Gods Spirit but withdraw, into what evil wouldſt thou runne? Even ſuch a man in ſuch a caſe would ruſh on in evil; as the horſe ruſhes on into the battel, if the Spirit ſhould not reſtrain him from ſin.

3 Infer.

Secondly, bleſs God for other men, that by the common reſtraining power of the Spirit he laies a check and controll upon the ſpirits of men; were it not for this, there would be no living in the world; how would humane ſocieties be deſtroyed? every man would be ſavage cruel each to other; we ſhould kill and murder every man that angered us; deceive every man that dealt with us; tell a lie to every man that ſpeaks to us; we ſhould commit all ſin. There is great wickedneſſe done in this laſt and worſt age of the world, but there would be more evil done, did not the Spirit lay curbs and reſtraints upon mens conſciences.

Homo homini Lupus.

Labour and pray, the Spirit of God hath ſtriven with you before the commiſſion of ſin, that it may the more ſtrive with you by convincing you after you have fallen into it. It may be you have ſinned ignorantly, aptly, eagerly or deliberately; the more the Spirit hath bin withheld from thee before the commiſſion of ſin, pray to have it ſtrive the more with thee afterwards; and that in theſe three wayes.

4 Infer.

1 By

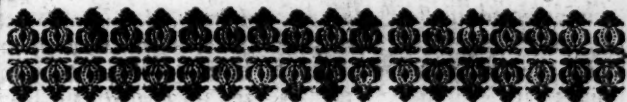
1. By working in thee a more clear conviction of sin, to shew thee not sin in the lump, but thy particular sin, clothed with all its haynous and aggravating circumstances; to convince thee savingly, that there may be (as it were) some compensation made of the Spirits being before withheld from thee.

2. In a more deep humiliation, the more the Spirit hath been withheld from you before the commission of sin, desire that the more the Spirit may cast thee down after its commission. This was typed out under the Law; that man which did but touch an unclean thing, was to be unclean till evening; but if a man had carried an unclean thing about him, then he was to cast off all his clothes: So if you have but touched a sin, you are to be humbled; but if you have fallen into a sin which the Spirit hath not convinced you of, then you are to labour for a greater measure of conviction and humiliation afterwards.

3. Learn that the Spirit may work in thee a more dear affection to Jesus Christ. It is observed of *Peter*, the Spirit did more leave him to fall into sin then he did all the other Apostles, except *Judas*; Now, when Christ comes to aske *Peter* whether he loved him or not? saies he, *Simon Peter, doest thou love me more then these?* He doth not say onely doest thou love me, *Peter*, but *lovest thou me more then these?* as if he should say, *Peter*, thou hast sinned against me more then all the other Apostles have, and therefore thou shouldest love me more then they. So *Mary Magdalene*, she was a great sinner, having seven Devils cast out of her; but what is said of her? *Her sins which are many, are forgiven her, for she loved much*; that is, the less love she had to Jesus Christ before the commission of sin, the more she had afterwards, *Many sins were forgiven her, and therefore she loved much*; Therefore in that place must not be understood as if her love was a cause of her being forgiven, but a demonstration and an evidence of it.

Luk. 7. 4

GENE-



G E N. 6. verse 3.

And the Lord said, My Spirit shall not alwayes strive with man, &c.

I Proceed now to handle to you the withholdings of the Spirit in reference to good, that it shall not stir up holy motions in the heart unto duty. But before I come particularly to speak of this, I shall lay down a fourfold distinction about the Spirits motions to good.

1. There are exciting acts of the Spirit in stirring up holy affections in the heart, in blowing up those coales of affection and grace within them; and this is that which was promised by Christ, that the holy Ghost shall bring all things to remembrance.

2. There is an assisting act of the Spirit; the Spirit in Scripture is said *to helpe our infirmitiess*. You read not onely of an intercession of the Spirit in a way of acceptance, but of an intercession of the Spirit by way of assistance. As in a tree, though there be a seminal vertue in the tree, yet without the helping influence of heaven it beares no fruit: So the Spirit of God helps us to work, *Psal. 12. 13. and Ephes. 1. 19.*

3. There is a corroborating act of the Spirit; not onely bare assistance, but strength and increase of grace by the Spirit of God to the Soules of men; and therefore you read of *the supplies of the Spirit*, farther degrees and measures of the Spirit.

4. There is a comforting and a testifying act of the Spirit,

Sermon.
V. At
Lawrence
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don. No-
vemb. 17.
1650.

John 14.
26.

Rom. 8. 26
οὐκ ἔστιν
λαλῶν
ἡμῶν.

Col. 1. 18.

Phil. 1. 19.
ἐπιχορη-
γία τῷ
συνήμα-
ρῶς.

Rom. 9. 1.
2 Cor. 1.
12.

Spirit, when the Spirit of God shall back the testimony of thy conscience, to evidence the sincerity of thy heart; and thus you read of *Paul*, that his conscience did bear him witness in the holy Ghost; the Spirit of God did witness with his spirit the truth and sincerity of his heart. — Now though I might handle all these particulars, and shew what a grievous judgement it is to have the Spirit withheld in these regards: Yet I shall onely speak of the Spirit, and shew what a sad judgement it is to have the Spirit withheld in its exciting acts, that it shall not stir up holy motions in the heart to good; in the handling of which I shall proceed after this method.

1. Shew you, wherein it appears to be a judgement to have the Spirit withheld in regard of holy motions to good.
2. When the Spirit doth vouchsafe such motions; how you may know them, and difference them from those motions to good which the Devil may stir a man up unto.

1. That man from whom the Spirit is withheld in its motions unto good, there are these three miseries which will attend him.

Phil. 2. 13.

Matt. 13.
44.

1. There will be a vacuity or emptiness of holy thoughts in thy heart. The Spirit of God is like unto the spring in the Clock, if that lie still all lies still; so if the Spirit of God lies still within thee, all thy affections which are the motions of thy soul, they cannot stirre. *It is God which worketh in us both to will and to do of his good pleasure.* If the Spirit of God be withheld, there cannot be so much as a will in thee to that which is truly good. Mans heart it is like that house in the Parable, (when the Spirit is withheld from him) when the Devil came to possesse it, it is said that *he found it empty, swept and garnished*; empty, that is, void of any holy thoughts and gracious motions; and garnished, that is, not with the graces of Gods Spirit, but with the Devils furniture; and if you will see what that furniture is, read *Matth. 15. 19, 20.* There will be an emptiness in thy heart of good motions, when

when God withdraws his Spirit.

2. Thy heart will be filled and pestered with evil motions from the Devil. Mans heart it cannot lie long idle or empty; if it be not filled with the Spirits motions, it will be by the Devils instigations. The heart if it be not *Christs garden*, it will be the Devils *Seminary*; if not *Christs store-house*, it will be the Devils work-house; if it be not the Temple of the holy Ghost, it will be the Devils Chappel. Now this is that which makes the misery the greater when evil motions do pester and fill the heart; the Scripture expresses it by the Devils filling of the heart. If the gales of the holy Spirit do not fill the sailes of thy heart to set thee forward to heaven, then the instigations and provocations of Satan will helpe to drive thee forward to hell; and it is worth your noting, as the Scripture speaks of the *indwelling of the Spirit*, that is, by it motions in the hearts of the godly; as we say the Sun is in the house, when only the beames thereof are there: So when evil motions shall fill our hearts, the Scripture expresses this by the Devils being there; thus the Apostle to *Ananias*, *Why haish Satan filled thy heart?* It is not to be understood of a bodily possession, but the meaning is, that the Devil put that covetous motion into his heart; the Devil was in that motion which was in his heart; and therefore men are to look upon evil motions, as having the Devil in them. When *Judas* had a motion to betray Christ, it's said, *Then entred Satan into him*; The Devil entred with that motion, for immediately he went out and communed with the high Priests, and came to an agreement with them about the betraying of Christ; and they must needs go whom the Devil drives, as we say in the Proverb. What a misery then is this? when the Spirit of God is withheld in its gracious motions, then will the Devil possesse thy heart by evil motions.

3. If the Spirit withdraw in its exciting acts, it will also be withheld in its assisting acts, this is a farther misery; if it never move you to act grace, it will never assist you therein. It is true, that sometimes there may be motions to good

Ephes. 5. 18
1 John 4.
13.

Acts 5. 3.

Luke 22. 3.

in the heart which may not be backt with assistance. These resolutions that many take to become reformed, are the common workings of the Spirit, which many times are never brought into act by any farther assistance of the Spirit; as sometimes convictions are without conversion. But this is certain, that where the Spirit moves not to good, it will not assist in the doing thereof; water can rise no higher then the spring from whence it flowes; if thy motions are natural, there will be no more assistance then what cometh from nature.

Now we may know the misery of the Spirits withdrawing his exciting and assisting power by the particulars following, viz. 1. Upon this withdrawing the soul is not so voluntarily put upon doing good, nor doth it set upon holy duties with so much liking, delight and complacency, but rather doth them in a compulsory way; and we come to them as a Bear to the stake, or as a childe sent to schoole.

2. Nor with so much frequency, once seven times a day with *David*, or three times a day with *Daniel*; now not seven times in a moneth, not thrice a week.

3. Nor with so much fervency, nor with such warme working affections, as formerly; but men are lazie, lukewarme, listless, and livelesse in all holy exercises.

4. Nor is there such consistency of holy motions, but they are gliding, transient and fleeting; not fixt, and abiding upon the heart.

But how may a man know the difference between the Spirits exciting to good, and the Devils motions in the heart to do good?—This is a practical and useful case, because it is possible, yea common, that the Devil will move men to do good; the Devil in this case doth sometimes appear as an Angel of light; therefore to answer the Question, I shall lay down several particulars.

Ans. I.

1. If thou hast a motion to do good out of thy place and calling, this motion is from the devil, not from God: An example hereof you have in *Saul* when the *Philistims* were coming down against him; and sayes he, *I have not made supplication*

Supplication to the Lord, I forced myself therefore, and offered a burnt-offering. The matter of the thing he did was good, to offer a sacrifice, and make supplication; but it was not *Saul's* office and place to do so, and therefore though the matter was good, yet the motion thereunto came from the devil; and hereupon you find how much the Lord was displeased with him for the doing of it; and *Samuel* reproved him for it, *ver. 13.* and said, *thou hast done foolishly, and hast not kept the commandment of the Lord.* So you read of *Uzziah*, he would not intermit the worship of God, and therefore he himselfe would burne incense; but for his fact you find that he was smitten with a Leprosie. To offer sacrifice, it was a good thing, but it was not good in *Uzziah* who had no call so to do. And as it is thus in Divine, so also in Political affairs; as for a private man to do the work of a Magistrate; it being out of his place and calling, it is from the devil, not from God. *Absolom* undertakes to shew justice to the people, but what this? he was but an usurper of the royal office; and as he had no right to the regal power, neither had he any call to administer publick justice. For private men upon a pretence of being gifted, to take upon them the publick Ministry, it cannot be from the Spirit of God; for the Spirit keeps men within their bounds: therefore saies the Apostle, *Let every man wherein he is called, abide therein with God.* The Spirit it puts men upon the doing of good in their place and calling, but the Devil doth not. As fire in the Chimney, it is good, and is put there by your servants; but fire put in the rooffe or rafters of your house, that is done by an enemy. Motions to good in your place and calling, they come from the Spirit of God, but motions to good out of your calling are suggested by the devil.

2. The devil he may move you to good, but then it may be it is, that he may hinder you in the doing of a greater good. It is very observable, when our Saviour began to shew his Disciples, how that he must go unto Jerusalem, and suffer many

Sam. 13.
12, 13.

2 Chron.
26. 18.

1 Cor. 7.
10, 24.

Mat. 16.
21, 22, 23.
things

things of the Elders, the chief Priests, and the Scribes, and be killed, and be raised again the third day: That Peter took him and began to rebuke him saying, Be it farre from thee, Lord, this shall not be unto thee. Now this came from the devil, that he might hinder the work of mans salvation; and therefore sayes Christ, *Get thee behind me Satan, thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men.* There is much of Gods minde in these words. Indeed the Papiſts who pretend a ſucceſſion from Peter, they would excuse Peter in this motion, and would make it a divine motion: But Proteſtants do generally concur in this, that Peters motion was naturally good, he ſhewed in it a natural love to Chriſt, but yet the devil was in it too, and therefore Chriſt calls him Satan, *Get thee behind me, Satan*; and then, *Thou art an offence to me in that thou ſhouldeſt make ſuch a motion, to hinder me from going on to work out and accompliſh the ſalvation of my people; and then it could not be from the Spirit; for, ſayes he, Thou ſavoureſt not the things that be of God, but thoſe that are of man.* At the firſt view you would deeme this a very loving motion, but the devil had a finger in it, he will move you to do good, ſo it may hinder you in the performance of a greater good. But the Spirit of God will ſo move you to the doing of one good thing, that it ſhall not juſtifie out the performance of another.

3. The devil when he moves men to do good, it is to make them do it unreaſonably, on purpoſe that one duty may juſtifie out another; as ſuppoſe thou wouldeſt pray, and haply the devil he cannot diſtract thee by ſinful thoughts, yet he will labour to do it by good thoughts unreaſonably remembred; as if thou art praying to have thy thoughts then taken up with what Sermons thou haſt heard, and of what parts of the Bible thou haſt read, this though in it ſelfe it is good, yet it comes from the devil; and therefore thoſe that now come to our aſſemblies, and will preſently fall upon private prayer in the time of publick worſhip, though
the

the duty in it selfe is good, yet it it unseasonably done and comes not from the holy Spirit, the God of Order. There are several instances hereof. That man which came to Christ and desired him to divide the inheritance between him and his brother; the motion though it was good, yet it was unseasonably made, because it was when Christ was preaching; and therefore though good, yet it came from the devil that he might hinder a greater good. And thus those people, *When will the new Moon be over, that we may sell corne? and the Sabbath, that we may set forth wheate?* It was no evil thing to sell wheate, but the motion was unseasonable, because it was upon the Sabbath day. Good motions in season they are a blessing, *even as rain in a dry season is a comfort*; but rain in harvest is not so. Good motions coming into a mans minde unseasonably, as when a man is praying, then to think of what he hath heard in a Sermon; and when a man is hearing, then to think of praying, these come from the evil, not the good Spirit; as a Printer though his paper be good, and his letter faire, yet if he misplace his letter, and put one letter for another he will make non-sense: Even so are good thoughts out of season.

Luke 12.
13.

Amos 8.5.

Deut. 28.
12.

4. When a man is moved so to do good, that the performance of it is a prejudice to bodily health; this comes not from Gods holy Spirit; but from the evil spirit. And herein young converts are very injudicious, at first they have strong affections, and they think they must read so many Chapters, pray so many houres, and hear so many Sermons, otherwise their consciences check them, and they think that all this comes from God, whereas rather they are put upon it by the impulses of their own Spirit. If thou art strongly moved to a duty, and so moved to it that either the continuance or frequency in it doth impair the strength of nature, this is not commanded by God; for God had rather have mercy then sacrifice in such a case, God is not rigorous and cruel in commanding of duty. The Jewes learnt of God to sacrifice their beasts; but they learnt of the devil to sacrifice their children. God requires not that you should fast so often, and do

1 Kin. 18.
28.

do duty so long, as to weaken health and strength; he hath made no duty for the soul to be prejudicial to the body. *God will have mercy, and not sacrifice. Hosea 6. 6.* God deals with young converts as *Jacob* did with the children and flocks, he will not out-drive them. Indeed it is the devils Religion to put men upon such services as are cruel to their own bodies; and thus the worshippers of *Baal*, they cut themselves, till the blood gushed out upon them; they were cruel to their own bodies, whereas the Lord never commanded any such thing at their hands. — I mention not this, that it may be a plea for any one to pamper their bodies, or that they should be negligent in the service of God; but for the sake of young converts, who think they can never do enough in duty, who do more then ever God required at their hands.

2 Thes. 3:
11.

5. Motions from the devil to good, they are usually when they may hinder, and cause a man to neglect his outward and necessary calling; this young converts are greatly faulty in; their endeavours are such, and their prosecutions so earnest to live holily, that they live idly. God did never so order Religion that it should be a disadvantage to our particular callings in the world; he is a good Christian that knows how to pray, and hear, and how to labour in his calling too. I know that secular affaires and employments, they robbe the soul of much time in that duty it owes to God. I plead not at all for this, but this is that which I would presse: I would neither have your particular callings rob time from your general callings and duties as Christians; nor your general callings rob time from your particular callings as men, who are to live here in the world. This was a corruption grown upon the first plantation of the Church; the Apostle tells you of some, who walked disorderly, and did not work at all. Some imagine that under this pretence they would not follow a calling, because they would wholly devote themselves to the service of God; of these the Apostle speakes, and such are they who lead a Monasterial life, under a pretence to be more at leisure to serve God, when indeed they but put their candle under

under a bushel, and hide their talent in a napkin. This comes from the Devil, and not from God; for God never ordained that his service should make you negligent in your outward callings; but hath commanded that *with quietness you work, and eat your own bread*. I speak not this to make men worldly, and that they should glut themselves with worldly business. It is the fault of many, that they grasp too much worldly business, and are to their souls worse then Egyptian task-masters; but let not men rob time from God, and give it to the world; but I speak this for the sake of young converts, who will be every day fasting, and every day hearing, and in the mean time neglect their outward and necessary callings in the world.

² Thel. 3.
12.
¹ Tim. 5. 8.

6. Motions to good come from the Devil, in case our motions of duty to God makes us neglect our duty to man. A notable text you have for this out of the Evangelist *Matthew*, the Scribes and Pharisees had taught this Doctrine, that if any man had been free and liberal in giving towards pious uses, he should be free from those duties which he owed to his father and mother, therefore say they, *Whoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me, and honour not his father or his mother, he shall be free*. This the Scripture condemns for hypocrisie; when men out of a pretence of duty to God, shall neglect their duty to men, and therefore it comes from the Devil. The Spirit of God when it moves men to duty, it moves them with an equal motion, as well duties to man as duties to God, duties of the second, as well as of the first table; unto duties of charity and equity, as well as of piety towards God; if a man be never so pious towards God, and yet is neglective of his duty to man, this man is not led by the Spirit of God, for that leads a man to one duty as well as the other. A boat that's made onely by one oare on one side, will not go right; no more will a man go right to Heaven that is partial in his obedience.

^{Mat.} 15. 5,
6.

^{Mich.} 6. 7.

7. When the Devil moves you to do good, he so moves you to be eager in the doing of it, that you depend

H

on

Gal. 5. 4.
compared
with ver. 8.

on the good you do. To this purpose saith the Apostle *Paul*, *Whosoever of you are justified by works, ye are slain from grace*; whosoever shall depend upon the works he doth for justification, is not led thereunto by the Spirit of God; and therefore it followeth (saith he) *This perswasion cometh not of him that calleth you*; it cometh not from God, for the Spirit of God it quells and keeps down the thought of merit. In former times (though I could not contemne works of mercy, but wish there were more of them in this iron age of the world, when most men are guilty of hard-hearted uncharitableness.) What was the reason that men, Popishly affected, have left such monuments of their liberality behind them, doing many notable works of mercy, but only hope of merit by them? A worke of mercy it is good in it selfe, but to be moved to it upon a hope of merit, this comes from the Devil, not from God.

8. When the Devil shall put thee upon the doing of good at that time, which is not thy own time. As suppose the life of any neer in relation unto thee is in danger, and thou out of love to the Word of God, wilt go and hear it, and neglect thy sick friend; in this case the Lord would have thee rather shew mercy then sacrifice: every thing is most beautiful in its season. Again, for servants when they are about their Masters business; when the welfare of thy Master lies upon thy diligence, and thou shalt then have a motion to pray, or a motion to hear, and so fall upon the exercise of Religious duties, so as to neglect thy Masters business; this is a sin, and comes from the Devil. And the reason is this, because God looks upon servants, their persons and their time, as none of their own; and thou shalt at such time please God more in the doing of thy Masters business then if thou wert on thy knees at thy prayers. -- Now I do not mention this to make men severe towards their servants, as to allow them no time for God and their soules; nor to quench any good motions which shall be in them to good, as many wretched and worldly Masters do to their godly servants; but this is that I could advise them, that they should not take time for holy duties from their necessity

cessary business, whereby their Masters may be prejudiced; but rather from their sleep, and those vacant houres which are allowed them.

9. When you shall be moved to do a good thing which is above your growth, and too high, and too hard for you, this motion comes not from the Spirit of God. When women and young men, whose educations do not require it, shall dive into questions, and dark controversies in Religion; God requires not this at their hands, but rather that they should study and follow plain fundamental points. Christ he would not put his young disciples upon duties above their strength and growth; and young and weak Christians they should not put themselves upon the doing of those things which are too hard for them, and which God never commanded them; you have an excellent rule for this in *Psal. 131. 1. Lord, my heart is not haughty, nor mine eyes lofty, neither do I exercise my selfe in great matters, nor in things that are too high for me.*

10. The Devil will put men upon the doing of that which is good, that so he may the looser tire and weary them out in the wayes of Religion; and this is a great policy of the Diel, and hereupon the Diel will make a young convert at first conversion pray more in one day then in a moneth of after-time; and though there is much of God in these young affections, yet there is much sin mingled with them too.—The diel hath a twofold end to make young converts do good.—First, either to make them the sooner weary of Religion; or else secondly, to make wicked men think the more hardly of Religion.—I do not mention this to quench and stifle good motions in any, I know where there is one man over-does, there are ten thousand which do too little. But we must take heed lest like the Church of *Corinth*, we be not too severe; for as they by too much austerity had like to have swallowed up the penitent excommunicate person with too much grief: so the rigorous and over-much strickness will discourage them from the wayes of Christ.

11. Motions to good come from the Devil, in case thou art moved to those things which are subservient and in-

introductory to duty rather then to the duties of Religion themselves. This is a great subtilty of the Devil, if he can keep men in the porch, they shall never come into the Temple. As consideration it is a preparatory duty to prayer, meditation to hearing, and examination to the duty of receiving the Lords Supper; now if the Devil can keep thee so long in these preparatory duties, that thou canst take no time for the maine duties themselves, herein the Devil hath his end. Christians are oftentimes very inconsiderate in this case; it is just as if a man should have an houres time allotted him to play a melodious lesson to a company, and he spends all his time in tuning his instrument: Thus it is with many Christians, the preparation for duty is only in order to the furtherance of us in holy duty; he that is so long in preparation, as he neglects duty, destroyes the very end of preparation. I know there are some which never use preparation to duty, and others there are who by the subtilty of the Devil in their preparations, rob themselves of much time which they ought to imploy in the main duties themselves; but the Spirit of God doth so gird up the loyns of our mind, that it makes us succinct in the dispatch of his duties.

12. Motions to good come from the Devil, in case thou art moved to it, that so it may be a cloak to thee to do wickedly with the less suspicion, and with the more boldness. Thus it was with *Absolom*, it was a good thing in him that he would do justice to all the people, and when they came for justice to his father, he would speak friendly to them and kiss them; but all this was meerly in a pretence, that so they might not entertain the suspicion of his usurping his fathers Kingdome. And so also the Scribes and Pharisees, they devoured widows houses, and for a pretence made long prayers. It was good to make long prayers, but to do it for so wicked an end was most abominable. So that if a mans motions to good be for this end, that he may sin with more freedome and less suspicion, they come from the Devil, not from God. The Devil cares not how good you seem, so you may be but really evil & sinful.

Oh then do not conclude that you are in the state of
grace,

Simile 1.

1. Pet. 1. 13

2 Sam. 15.
3. 4.

Mat. 23. 14

Use 1.

grace, because sometimes good motions come into your mindes; thou maist have good motions, and yet thou maist be a bad man; all fire is not the fire of the Sanctuary. Remember therefore that you may have a thousand good motions, and yet you may go to hell. It was a good motion in *Balaam*, *O that I might die the death of the righteous*, and yet he was one who loved the wages of unrighteousness. Though I would not discourage good motions; yet I say, such you may have, and they may come rather from the Devil then the Spirit of God, therefore survey your wayes and your motions to good, and see whether they come from the strivings of the Spirit of God in you, or from the excitations of the evil Spirit which is against you.

2 Pet. 2. 15



G E N. 6. verse 3.

And the Lord said, My Spirit shall not alwayes strive with man, &c.

I Proceed now to a third Question, and that is, Why, or for what reason it is that God doth withdraw or withhold the strivings of his Spirit, from the soules of men?

I shall lay down four reasons as the cause of this judgement.

Because you quench the motions of Gods Spirit, therefore he withdraws the Spirit in its motions from you. The Spirit of God is a delicate thing, it must not be injured, nor abused, if it be, it will deal with us as we deal with him. Your act is a sinful act, and Gods act is in a way of justice; because

Israel

Sermon.
VI. At
Lawrence
Fury, Lon-
don. No-
vemb. 24.
1650.

Quest. 3.

Ans. I.
*Res delica-
tula est Spi-
ritus Dei,
& ita nos
tractat sicut
tractatur.*
Tertullian.

Pl. 81. 11,
12.
Cant. 5. 2,
3, 6.

Israel would not hear, therefore God gave them up to their hearts lusts. Thus it was with the Spouse in the Canticles; Christ he came knocking at the door, saying, *Open to me, my sister, my love, my dove, my undefiled; for my head is filled with dew, and my locks with the drops of the night.* But, sayes she, *I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them?* Thus she puts off Christ, and hereupon Christ withdrawes himself, and then she seeks him in bitterness, but cannot finde him. *I opened (sayes she) to my beloved, but he had withdrawn himself, and was gone; my soul failed when he spake; I sought him, but I could not find him; I called him, but he gave me no answer.* Because we refuse Christ, and quench the motions of his blessed Spirit, therefore he in an act of his justice departs from us.

There are three sorts of Spiritual desertions.

2 Cor. 12.
7.

1. Cautional, for preventing of sin; so was *Paul* buffeted by Satan, lest he should be exalted above measure.

2. Probational, for trial and exercise of grace; and thus it was with holy *Job*.

3. Penal and castigatory, for chastisement of spiritual sloth; and so in the example of the Spouse before mentioned.

2. Because men are more ready to entertain evil motions to sin, then the Spirits motions to good. This is another reason. When a friend shall see that an old acquaintance will rather hearken to the solicitations of an enemy then himself, this will provoke him to break off intimacy with him; thus the Spirit of God which hath been thy old friend, and thy best friend, when he shall see thee hearken to the suggestions of the evil spirit, rather then to his motions, this provokes him to departure. I may accommodate the History of *Rehoboam* to this purpose. When the grave and sage Ancients of the children of *Israel* saw that that inconsiderate King had forsaken their advice, and did adhere to the raw and rash advice of a company of green-headed young men; they left him, and ten parts of twelve fell from him: even so doth the holy Spirit

Spirit leave them that do slight his motions and saving counsels.

3. Because men have abused the motions and workings of the Spirit to base and sinful ends ; as for popular applause , vain glory , secret advantage , for a cloak to hide some secret lust ; when the Spirit of God in its workings is made so ill an use of , as to be made an excuse for a mans lusts , this provokes the Spirit of God to leave a man to prostitute spiritual gifts to base employments . What is this but for a man to light his Lanthorne at the Lamp of the Sanctuary , that he may see to steal by it ? And this was the sin of *Simon Magus* , he would faine with money have bought the gift of the Spirit , that so he might have prostituted it to an ill use . This is a high provocation to the Spirit of God .

4. Because men have fathered , and fastned those sinful affections , which proceed from the flesh , upon the Spirit ; when men shall accompt their own wrath kindled from hell , to be the zeal of the Spirit coming from heaven ; Satans delusions the Spirits motions , licentious living , a Christians Spiritual liberty ; erroneous opinions , the Spirits teaching ; when men shall intitle a presumptuous peace , the Spirits testimony : this is as if an adulterous begger should lay his brat at the Kings door , this is such a high provocation that the Spirit of God cannot but withdraw from such .

I now come to lay down the Symptom's or signes of the Spirits withdrawings ; and when I mention a with-drawing of the Spirit , I do not mean a total , but a gradual with-drawing ; and there are ten symptomes I shall lay down , any of which if you find , you may be able to pass a righteous sentence upon your selves .

1. If the Spirit be with-drawn , thou settest not upon the doing of good so voluntarily as thou hast done in former time . Thy soul in former time did run swiftly and freely in a way of goodness , but now the wheels of the chariot of thy soul are taken off , and thou drivest on heavily ; it is not the Chariot of *Aminadab* . It is a description of Gods people in Gospel-times that they shall be a willing people , *Thy people shall be*
willing

Can. 6. 12
Pl. 110. 3.

עמך
נרכיח

Populus de-
votionum
five devotus
populus
spontaneus
five
spontaneus.
Nil nisi ius-
sus agit.
Ovid.

Gent. 22. 5.

Pal. 122. 1
Pal. 84. 10.

This
grieves the
Spirit
when we
stifle and
quench its
most holy
motions -
unto holy
duties.

willing in the day of thy power; a people of willingness as it is in the original; but a man from whom the Spirit of God is withdrawn, he is carried to do good, not so much out of content, as by a compulsory act: he comes to duty as a Bear to the stake, or a childe goes to schoole; which doth nothing but what is commanded, with much regret, and much backwardness, with little willingness; he is rather drawn then led to duty; constrained to do good out of a dreadful awe of hell, and some hope of heaven, or to still the clamouring of a craving natural conscience; when the Spirit is with-drawn thou comest not to duty so willingly as in former time.

2. Neither so preparedly as thou wast wont to do. In former time you could do as *Abraham* did, leave his cattel and his servants in the valley, shake off clogs which might hinder and divert you; when you prayed, you would use consideration; when you heard preparation, and when you received the Sacrament, examination; but now the Spirit of God being with-drawn, thou layest aside those preparatory duties, which are so helpful to us in those duties wherein we have communion with God. The soul was wont to trimme her selfe as a bride when she went into the King, to enjoy communion with the great God, but now is grown careless in this preparation, it is a signe the Spirit is withdrawn.

3. Thou hast not so much complacency of heart in holy duties as formerly. Those duties which heretofore have been done as a delight, are now as a task, formerly they were as sweet as honey to thy taste, but now thou findest no more relish in them then in the white of an egge; time was when thou couldest say with the *Psalmist*, *I was glad when they said, Come and let us go up unto the house of the Lord*, and thy esteem of the worship of God such, that thou couldest say with *David*, *That one day in the house of the Lord was better then a thousand else-where*: But alas, where is this delight now? now duty is as a burden, not as a pleasure.

4. It is an argument of a gradual with-drawing of the Spirit, when thou dost not do duty so frequently as formerly. Heretofore thou couldest pray seven times a day with

David,

David, or three times a day with Daniel; but now not three times a week: how are the frequency of thy duties abated? To such I would say, Consider

1. Thou hast not fewer enemies now then formerly, and therefore why shouldst thou be less in duty? the watchfulness of the enemy is antaged by our sloth and security.

2. Neither have you less temptations then you had, and therefore why should you not be frequent in prayer to be delivered out of them? *Watch and pray, that you fall not into temptation*, said our Saviour, *Mat. 26. 41.*

3. Neither fewer sins then formerly, it may be more; and therefore why shouldst thou be less in prayer for pardon. He that doth often offend, he had need often to ask forgiveness.

4. You have not less need of grace then formerly, it may be more; and therefore why art thou less in duty to God for supply of grace? If thou art less frequent in holy duties then formerly, it is an argument that the Spirit is gradually with-drawn from thee.

5. If thou hast not that fervency in holy duties as formerly, it is a shrewd signe that thou art very much decayed in grace. This is made a note of the decay of the Church of *Ephesus*, " *Nevertheless I have somewhat against thee, because thou hast left thy first love.* He doth not say, thou hast lost, but thou hast left thy first love; grace may be left, but not lost: that first affection which thou hadst in the wayes of God, if thou hast left that, thou art decayed in these affections.) *Hierom* chides the slothful in prayer, What, said he, do you think that *Jonas* prayed so in the sea, or *Daniel* amongst the lions, or the Thief on the Crosse, as you do? Many men they are so list of the Spirit, that they are come into that state which *Anstine* complains of in his time: Many men at the beginning of their conversion they will pray feelingly, but in tract of time they will pray coldly, negligently, and languidly; they lose those affections which once they had:

I

They

* *Rev. 2. 4.*
† *Sicinius*
pudde Jo-
num in pro-
fundo, Da-
nielem in-
ter leones,
sic etne la-
tyronem in
concoctis so-
pitis? Hil-
ron.

* *Plurimi*
novitate
conversionis
severius
orans postea
frigidi,
postea lan-
guidi, po-
stea negli-
gentes.

Aug.
Veron-
rior esse so-
les qui rem
primum
aggregantur.
2 Tim. 1.
16.
ava?
cupit

They had need *fix up the fire that lies hid in the ashes.*

6. It is an argument of the Spirit withdrawing, when a man performs duty less composedly then formerly. Distractions break in, and wandering thoughts go out; holy motions they are declining and transient, when they have not such a fixed abiding on the heart as formerly; this is a signe of a gradual departure of the Spirit. For where the Spirit of God is, there it doth establish and fix the heart in holy duties, and therefore *David prays, Establish me by thy free Spirit*; but when there is much unconstancy, and inconsistency in the heart, it is a signe that the Spirit is in part, departed from that soul.

7. If thou art under the use of duty not so fruitful as in former time. Duties formerly took an impression on thy heart, as a signet on soft wax; but now they make no more impression then a seal upon a marble; formerly the ordinances came upon thy soul as rain upon the valleys, now they are as water poured out upon a rock. Many men they lie under ordinances without profit, and like unto the Cypress-tree, of which it is said, that it is a tree that is very good for sent and for sight, but yet unfruitful. Many Christians are like unto this tree, they grow in Gods garden, and they are good in the sight of others; but yet they bring not forth fruit. If thou art not a fruitful tree in the garden of grace, it is an argument that the Spirit of grace is withheld from thee.

8. It is an argument of a gradual departure of the Spirit, when thou continuest in the use of duty, not so spiritual as in former time. This appears in two regards,

- 1. When there is less grace exercised.
- 2. When there are more sins committed in the performance of duty.

1. When there is less grace exercised in duty; as if there be less affection, less zeal, less delight, less love, less joy; and less heavenly mindedness then there was found in thee in years past, it is an argument of a gradual departure of the Spirit.

2. If thou committest more finnes in the doing of duty; as if there be more spiritual pride, more carnal dependance, more selfe-ends, more wandring thoughts, more irreverence of God, more hardnes of heart, and wearinesse of spirit in holy exercises, this shews the abundance of sin in thee, and is an argument of the Spirits withdrawing. I appeale to your own consciences, judge your selves, whether some, or all of these symptoms may not be found in you, and whether this in particular that thou doest duty less spiritually then formerly? thou hast more finnes, and less grace exercised in it. I may illustrate this by a Simile. You never see a crow pitch upon a living man, but if the man be dead, and lie in a ditch, then how will every bird of prey fasten on him? You never see wormes creep upon a living man, but let him be once dead, and his soul once departed, how soone will wormes and vermine devour his carcase? I only accomodate this Simile to this end: That what the soul is to the body, that is the Spirit of God to the soul, while the soul is with the body, a crow, or a bird of prey will not fasten on it; whilest the Spirit of God quickens thee, vermine-lusts will not seize upon thee; but if once the Spirit of God which is the life of thy soul be withdrawn, then what swarmes of vermine-lusts will fasten on thy heart in all the duties thou performest to God? what a cage of unclean birds; what a receptacle of devils will thy heart be, if the Spirit of God be but once with-drawn from thee?

9. Thou mayest know if the Spirit be withdrawn by this; if thou settest not upon duty so carefully and diligently as thou hast done in former time: thou dost with more negligence set upon the performance of duties, rush hand over head (as we say) upon it. — When the Spirit of God is withdrawn from a soul, it will grow careless in holy duties, in two respects. 1. Thou wilt be careless of the manner how thou dost it, and never take care how to make thy Spirit meet for its performance. — And then secondly, thou wilt never take care for the end of duty, that

thy soul may be bettered by it, and thou made more meet for the enjoyment of God.

Gal. 5. 25.

10. If the Spirit be withdrawn thou mayest know it by this, that thou continuest not in the use of duty, so practically, and influentially, as in former time; the meaning of this is in such a case, Good duties done have not such an influence to the bettering of our conversation. God never ordain'd duties for themselves, that you might rest in them; but for other ends, in order to your lives and conversations; therefore says the Apostle, *If we live in the Spirit, let us also walk in the Spirit.* Those duties wherein the Spirit assists us should have an influence upon our lives; thou therefore which art constant in holy duties, and those duties have no influence upon thy heart, thou art a great hearer, but not a godly liver, a great professor, but thy practise doth not hold level with thy profession: this is an argument that thy duties do not carry a saving influence unto thy life: thou canst pray well, but thou dost not live well; thou art a good man upon thy knee; but a bad man in thy trade, this is an argument that the Spirit of God is withdrawn from thee. Now look over your hearts and examine them in all these particulars, and see whether the Spirit of God be not departed from thee, yea or no? — I now come to the Application hereof.

Wt. 1.

Shall be of comfort, least any thing which I have said should be a discouragement to any perplexed conscience; and there are four words of comfort I shall lay down for such.

1. Consider, that though the quickenings of the Spirit may be withdrawn from a godly man; yet the presence of the Spirit can never be withdrawn; and therefore, oh believer, lie not down in despaire, and despondence. The Spirit to thee is but as the Sun under a cloud, it is in the firmament still: so in the Spirit in thy heart, and though it be under a cloud as to the influence of it, yet it is constantly with thee as to its presence. A Believer may have the truth and being of Christ in him, though not the comfort of it.

2. Consider

2. Consider then, Oh child of God, who sayest that these symptoms discover the departure of the Spirit from thee. Why, remember that God did never continue the Spirit in its motions and workings alwayes alike in any godly man. It is with thy soul in this case as with natural things: in the water of the sea there is an Ebbing and Flowing: in the seasons of the year there is the Winter, as well as the Summer; and the Autumn, as well as the Spring: as it is thus with the times and seasons in natural things, so also is it in Spiritual things; the Spirit of God was never continued to all men alike, but there are Ebbings and flowings of it. As it is in the Aire, so it is in the heart, sometimes it is clear, and sometimes cloudy. The Sunne in the firmament, it is alwayes there, yet it doth not alwayes give the same warmth and heat and influence upon the earth. What is true of the Sunne in this respect, is also of the Spirit of God in the hearts of his; it hath not alwayes the same influence upon the heart. The time may be that thou maist be in thy winter, wherein thy graces may not have a verdure, and greenness; and yet still the Spirit is in thee, and will in the spring time cause thee to flourish. The tree may have life in the root, when during the Winter-season it may have neither leaves, nor blossoms, nor fruit. A childe of God may have his life hid in Christ, the root of all spiritual life, though it may be winter-season sometimes with him both in respect of the growth, exercise and comfort of grace.

3. Remember that Jesus Christ doth know that thou canst not all thy life-time performe duty without infirmity, and therefore he had his perfect righteousness, to cover thy imperfect duties; and this should greatly establish the hearts of poore Christians. It is a good note which one hath upon Cant. 3. 6. It is said there, *Who is this that cometh out of the wilderness, like pillars of swack, perfumed with myrrhe, and frankincense?* By him who came out of the wilderness is not meant Christ, but the spouse of Christ. Now here observe two things, she comes out of the wilderness. — That the Church may be an afflicted Church

Jesus
Christ is
not onely a
faithful but
a merciful
High-
Priest.
Heb. 2. 17.

Church, though a religious Church. It alludes to the great trials by which God exercised his people with, when he led them through the wilderness of *Canaan*. And then she is said to come out of the Wilderness like a Pillar of smoak: Now what is meant by that? A Divine gives this sense of it: Gods people they may have smoaky duties, blackt with many soul infirmities; they may be Pillars of smoak: thy duties may be much sooted; but now what is thy comfort? though it be said, the Spouse came out like a Pillar of smoak, yet she was perfumed with myrrh and frankinsense; that is, she had the righteousness of Jesus Christ to perfume her duties; he perfumes thy duties with the myrrh of his own righteousness. And when the prayers of the Saints which are compared to incense, *Psal. 142. 2.* are offered by Christ, they go up to heaven as a most sweet and acceptable sacrifice, far more acceptable and welcome then the costly evaporations of the most pretious *Arabian* gummes. Oh then let this bear up thy heart; thou art black by reason of thy infirmities, yet there is a perfume which can sweeten all thy duties. Hence it is said, *That the Angel came and stood at the Altar having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all the Saints upon the golden Altar which was before the throne.* This doth not make for the Popish opinion, as if we should use the Mediation of Angels; but by the Angel here is not meant a created Angel of the Lord, but the Angel of the Covenant who is the Lord; and what was his office? he had much incense, and this much incense he offered with the prayers of the Saints; all the people of God they share in the righteousness of Jesus Christ, to cover their imperfect duties. And then it is said; *that the smoak of the incense, which came with the prayers of the Saints, ascended up before God out of the Angels hand; that is, the righteousness of Jesus Christ is sent with the prayers of the Saints unto the Lord, whereby they are accepted.*

4. And lastly, this may be your comfort, though thou canst

Rev. 8.3,4

not

not performe duty without infirmity; yet thou dost per-
forme duty without known hypocrisie; though thou dost
offend in the manner of performance; yet thou wouldest not
be false in the end or Principle of thy doing; the sincerity of
thy heart herein may be thy comfort; and from such, though
the Spirit may withdraw for a while; yet will not be long
before it return again; who though so humble thee, he may
for a while withdraw in anger; yet he will return again; and
a little moment have. I hid my face and forsaken thee, but I will
gather thee with everlasting mercy.

Isa. 54. 7



And the Lord said, "My Spirit shall not always strive
with man, &c.

I Proceed now to some farther use and Application of
this point, which I shall do by laying down some parti-
cular inferences, directions or positions, concerning the
withdrawing of Gods Spirit.

Be convinced of the great need you stand in of having the
motions of the Spirit vouchsafed and continued to you; and
that upon a fourfold ground.

1. If you consider the weakness and disability of our na-
tures to holy motions, as well as to holy actions. A man is
not only weak to set good, but is weak to any holy motion;
therefore sayes the Apostle, It is the Lord which workes in us
both will and to do, the very desire of the soul after good, it is
a thing above nature, it comes from God, and therefore the
same

Sermon.
VII. At
Lawrence
Fury, Lon-
don. No-
vemb. 24.
1650.
Posit. 1.

Phil. 2. 13.
το θελειν
η το
εργειν
Οι αβι α-
gentes, ut
moti mo-
ventes.

2 Cor. 3.5 same Apostle, (sayes he) *we are not sufficient of our selves to think any thing as of our selves, but our sufficiency is of God.* The inferior orbes move as they are acted, and moved by the superior. A Mole can as easily move the earth from its centre, or a sparrow drink up the waters of the Ocean out of their channell, as thou of thy self have any good motion, or ability to do good; all your assistance comes from the Spirit of God, and therefore sayes Saint Paul, *if ye through the Spirit do mortifie the deeds of the flesh.* Thou art weak in thy self, therefore that should make thee see thy need of the Spirit.

2. Consider, not only thy weakness, but the backwardness that is in us unto that which is good. And therefore the Scripture mentions not onely a grieving and quenching, but also a resisting of the Spirit, *Act. 7. 51.* And therefore those phrases of Scripture, *Draw me, and I will run after thee;* And *None can come unto me except the Father which hath sent me, draw him;* they denote not onely a weakness, but an unwillingness in us to come; and a backwardness also in our hearts to yield subjection to a law of holiness; till God by his Spirit make us a willing people in the day of his power.

3. Be convinced of the great need you stand in of the Spirit, from those strong resistances that are in your natures to holy motions. Though grace be of an active nature, yet because there is an indisposition in the subject, therefore grace must be put on by the Spirit. Fire (you know) is of an active nature, apt to burne; but let fire be put to green or wet wood, the greenness of the wood resists the prevalency of the flame: thus it is with grace in our natures; it is like fire in green wood, there must be much blowing before it will burne; therefore the Apostle uses these words to Timothy, sayes he, *Stirre up the gift of God, which is in thee: Blow up the coales.* There is much resistance in our hearts against the Spirit of God.

4. You have great need of the Spirits motions, if you consider the abundance of evil motions which will break in upon

on thy heart, if the Spirit in its motions be withdrawn. What a receptacle for the devil and lusts will thy heart be, if the Spirit absent himself? As smoke comes out of a chimney, so will corruption come out of thy heart. As sparkes out of a blown fire, so will evil motions come into thy heart when corruption is blown with temptation. Then art unwilling and backward to good. It must be the Spirit which must stir thee up. To this purpose you have a promise in the Prophet *Isaiah*, he waketh me morning by morning, say he, thou hast need to be awakened and excited by the Spirit of God day by day, because of thy daily indisposition. From hence see the need thou hast of the Spirit of God.

Isa. 50. 4.

It is not enough you be convinced of the need you have of the Spirit's motions, but also you should be convinced what a great gulf of misery you are plunged into, if the Spirit's motions be restrained; which will appear upon this three-fold account.

Psalm. 2.

1. It is recorded in Scripture as a great misery, if but the common workings and gifts of Gods Spirit be withdrawn, and therefore you read what a lamentable complaint *Saul* made because the Spirit was departed from him, which was but in its common gifts. And so also of *Samson*, it is said he wist not that the Spirit was departed from him, that is, the Spirit of fortitude; and is this lamentation when the Spirit in its common gifts shall be withdrawn? and shall it not be looked upon as a sad misery, when the Spirit in its saving, comforting, and sanctifying operation shall be withheld?

1 Sam. 28.

Judg. 16.
20.

2. Be convinced hereof, because whilst the Spirit is withdrawn thou art under a constant loss.

I may exemplify it by this comparison. Suppose a great Merchant that had a ship at sea richly laden, and this ship should be near the harbour, but being becalmed or having cross winds, it should not be able to come to its haven: now all the while the ship is out, the Merchant is at a daily loss. Make in your case in a spiritual sense, this ship is thy soul, the lading is grace, and the haven is heaven,

the gales of winde, are the motions of the Spirit, crosse gales that arise, are temptations; now if the motions of the Spirit help thee not, thou wilt not be able to come to the haven: from hence see your misery without the motions of Gods Spirit.

3. Be convinced of thy misery, because if good motions do not possess thy heart, multitudes of evil motions will; if the house of thy heart be empty of good motions, the devil will enter by evil motions, and dwell there. Either thy heart is an habitation for the Spirit of God, or else it is a receptacle for the evil Spirit with all its sinful motions. The soul is a restless active thing, and when the good Spirit doth not act it, the evil Spirit will; the devil will slip no opportunity that may advantage, he will not let any house long stand empty.

Matt. 12.
44, 45.

Posit. 3.

What cause have we to be humbled for that receptiveness that is in our natures to entertaine evil motions from the wicked spirit, and for that backwardness in our hearts to entertaine holy motions from the good spirit. Our natures are as *gunpowder to fire*, if a spark of temptation fall upon us, how soon are we all on a fire? but to good motions our hearts are as *green wood to the fire*, what opposition is there in us, and backwardness to entertaine them? Evil thoughts in the soul are natural, but good thoughts are supernatural. Mans heart by nature is a slaughter-house to holy motions; many good motions hast thou stifled and strangled in thy heart; but that nature which is a slaughter-house to good motions, it is a store-house to wicked motions. *An evil man out of the evil treasure of his heart, bringeth forth that which is evil*, (saith our Saviour;) what a natural receptiveness is there in thy heart for the entertaining of that which is evil?

Luk. 6. 45.

Posit. 4.

When the Spirits motions are withdrawn, labour to search and finde out the cause, and then bewaile it; what injuries, or unkindness hast thou done to the Spirit. that it is gone? To grieve the Spirit, *Eph. 4. 30.* is more unkindness then to resist the Spirit, a man is more troubled for the unkindness of a friend, then for all the

the hatred and opposition of his enemy. Surely something is the matter, hast thou not kept thy conscience natty? it is nastiness in the dove-house that causes the dove to leave the house. Is there not an indulgence of some allowed provoking sinne that the Spirit of God sees in thee? hast thou not quenched the Spirits motions? hast thou not grieved the Spirit, vexed, resisted, or tempted the Spirit, Search out the cause, and when thou hast found it, then bewaile it, and cry, Wo is me! the Spirit would have taken up his residence in my heart, and I would not give him entertainment. And so whom I have begg'd with teares and enjoyed with comfort, I have lost through the folly of my sinful doings. If thou hast not yet found out the cause, I would have thee to consult with thy own conscience, which is Gods difficer in thee, and it will give thee a true account if thou wilt hearken to it; ask it these three questions: Have not I saine from my first love as the *Ephesians* did? *Revel. 2, 4, 5.* Have I not stifled checks of conscience, and the Spirits motions? Have I not prostituted the Spirits motions to servile and base employments, as *Simon Magus*, for secular advantage and worldly interest? hast thou not addicted thy self to contrary motions? hast thou not been more ready to hearken to the solicitations of the evil Spirit, then to the incitations of the good Spirit? Aske thy conscience; it may be it will give in this answer. Hath not the Spirit departed because of thy pride and idleness and self-conceitedness? by such like proposalls as these to conscience, thou maist come to know the cause wherefore the Spirit is withdrawn from thee.

Consider that the withdrawals of the Spirits motions is not alwayes for sinne, but some other higher and greater ends which God hath.

1. It is true that God doth usually withdraw the motions of his Spirit because of sinne, and therefore sayes the Prophet *Isaiah*, *Your iniquities have separated between you and your God*; and so also the Prophet *Micah*, *They shall cry unto the Lord, but he will not hear them, he will even hide his*

Psalt. 5.

Isa. 59. 1.

Micah 3. 4

face from them at that time, as they have behaved themselves ill in their doings. Usually sin is the cause for which the Spirit of God withdraws.

2. This is most true, that if there were not sin in us, Gods Spirit should never be withdrawn from us; we should be incapable of desertion of the Spirit, were it not for sins in general; and therefore though sin in general be the cause sine qua non, yet it is not always the cause immediate for which the Spirit withdraws.

3. Though there be sin in us, as a cause to us why Gods Spirit departs, yet God doth not always make sin a cause to himselfe; but it is for some other higher ends. Divides that handle this subject touching the desertion of the soul, and the withdrawings of Gods Spirit, they distinguish a threefold desertion upon a threefold cause, and we have touched upon that already.

1. There may be a desertion which is cautional, not for sin, but to prevent sin. And thus it was with Paul, *There was given to him a thorne in the flesh, a messenger of Satan to buffet him, lest he should be exalted above measure.* And so Peter when he fell in denying Christ, his desertion was cautional, that he might not depend upon his own strength (as he had most foolishly done) for after time,

2. There may be a desertion which is probational, that is, to try some grace which God would have exercised; and thus Job he was not afflicted for sins, but God did thereby prove him and try him in his faith and patience.

3. There is a desertion which is penal, and that is for sinne, when God leaves a man to himself; and thus it was with the Spouse, because she hearkened not, and opened not to Christ, therefore he withdrew himself. — Art thou therefore deserted by the Spirit of God? why, remember that desertions are not alwayes penal (though I confess they are most often so; and it is most suitable to that humble and penitent frame of heart, that should be in a deserted soul to judge himself smitten and forsaken of God for his sin:) but sometimes they are cautional, and sometimes probational.

2 Cor. 12.

7.

Meth. 26.

70.

Can. 5. 3.

4. 5. 6.

Be rather industrious how to procure the Spirits returne when he is withdrawn, then to pore upon thy misery in the Spirits absence. It is the fault of many Christians, they rest contented in fruitless, and doleful complaints of their loss, but do not put forth industrious endeavours to recover what they have lost. It was not enough for Joshua to lie upon his face at the defeat at Ai, Joshua 7. 10. 11. — but he must stand upon his feet and finde out the cause, and endeavour to make up the breach. There are some professors who by whining and complaining thinke to excuse their idleness and Spiritual sloth. — Thou hast lost the Spirit, do not so much pore upon thy loss, as to think what thou must do to recover the Spirit again. — Which that thou mayest do, follow these directions:

Ps. 6.

1. Cleanse thy conscience from the allowance of any known sin, make thy heart clean and so fit for Christ, and his Spirit will come unto thee; let thy heart be like that roome Christ came to eat the Paschever in, an upper roome, a furnished roome, and a swept roome; let thy heart be prepared and swept with the besome of sanctified grace, from the allowance of sin, and this will be a means for thee to recover the Spirit again.

Luk. 22. 12.

Jam. 5. 13.

2. Go unto God by prayer, which is the universal remedy for all spiritual distempers. *Is any among you afflicted, let him pray,* saith the Apostle James. Let the affliction be what it will, prayer will be a means to deliver thee. Prayer is inioyned by God as a means to receive the Spirit of God, Luke 11. 13. And it will speed, because it is Gods ordinance.

3. Do not onely pray, but bewaile thy condition in prayer. Spread thy complaints before the Lord, and say, Lord, how is my heart a cage of unclean birds? a receptacle for sin, and the devil? This is the best that my heart is now fit for. I who once had my graces fresh and flourishing, how are they now like the withered grass on the house-toppe? that once had the embraces of an everlasting arme, but now am I forsaken of the Spirit. I was once like a field whom God had blessed,

blest, and like unto the Cedars of *Lebanon*, casting forth my roots and pleasant branches : But now I am as a tree of the Forrest which brings forth nothing; I once was as a fruitful vine in the vineyard of Christ, but now am like unto the mountains of *Gilboa* upon whom neither the rain nor the dew falls; thus bewaile thy selfe in the presence of the Lord, and it may be when he sees thee with tears in thy eyes, and thy petitions in thy hand, he may returne unto thee. Though he hath forsaken thee, yet he will not forget thee; though he hath cast thee down, yet he will not cast thee off for ever; (*He will not cast away his people*) if thou forsakest not him; labour therefore by prayers and tears to recover thy fall.

Posit. 7.

Look upon it as a more grievous judgement to have the sanctified and sanctifying motions of the Spirit withdrawn, then to have the comforts of the Spirit withheld. This is a fault among many Christians, especially among those who are troubled in conscience, all their complaints are for want of assurance and comfort, and I do not know whether Christ be mine, or no; into this channel all their sorrow and grief runnes. And therefore it is much to be feared, that rather self-love then love to Christ is the ground of many such complaints as many make when they say they are deserted; whereas it is a more sad judgement, if thou wantest the quickening and exciting motions of the Spirit, then if thou wantest the witness and comforts of the Spirit; it's more sad to have the Spirits gracious motions withheld, then to have the Spirits comforts withdrawn.

Posit. 8.

1 Cor. 1. 7
1 Cor. 3. 1

Another position is this, that the common gifts of the Spirit may be imparted when the saving gifts of the Spirit may be withheld. It was thus with many in the Church of *Corinth*. The Apostle tells them, *They came behind in no gifts, and yet as to grace he tells you they were carnal, and walked as men;*

Posit. 9.

Consider that the Spirit in its motions and workings may be really withdrawn from a man, when he in his own apprehensions thinks he fully enjoys them. It may be with

a man in this case as with *Samson*, it was told him that the *Philistines* were upon him, and he awoke out of sleep, and said, I will go out as at other times before, and shake my self; and he wist not that the Lord was departed from him. He knew not that his strength was gone. Thus you may be left of the Spirit, and you may not know it; and the reason is, partly because the departures of the Spirit are gradual, (You cannot discern a mans growth, because he grows by little and little. As it is with natural growth, so is it also with our spiritual decays;) and partly because the heart is very deceitful and careless and negligent to search and try how it is with the soul. And therefore let this lie upon your thoughts, you may have the Spirit in its motions withdrawn from you, when yet in your apprehensions you may be perswaded that you possess them.

I shall conclude this point with a few words of comfort, lest peradventure there may be some which may be troubled and perplexed about what I have delivered concerning the withdrawals of Gods Spirit.

Thou Oh Christian, who complainest that the Spirit is withdrawn from thee, remember this, though the Spirit be withdrawn, yet it is but a gradual, not a total withdrawing; it is but in some things, not in all; in some motions and in some assistance, not in other some. The Spirit is never totally withdrawn from godly men; the presence of the Spirit is not withdrawn, though the comfort and assurance of it may be.

Let this be thy comfort that the departures of the Spirit they are temporary, not eternal; the Spirit is onely gone for a season, *Isaiah 54. 8.* In a little wrath I hid my face from thee, for a moment. It is but in a little wrath, and for a little while. That which Christ said of his person to his Disciples, I will go away, but I will come again, the same may be said of the Spirit; though he may be withdrawn, yet after a while he will returne again.

Thou saist the Spirit is withdrawn, but it may be it is a sensible,

Judg. 16.
20.

Application
of the
Doctrine
by way of
consolation.
or.

Use 1.

Use 2.
It is with a
soul in
this case as
it is with
the herbs
and trees
in winter;
the whole
sap is not
gone, but
retired in-
to the root.

Use 3.

Gen. 44. 2.

sensible, not a real withdrawing. My meaning is this, it may be thou apprehendest it to be so, when, in reality it is not so; for of all men the godly they are most apt to have suspicions of their own hearts, and of their own estates. Thou mayest have as *Benjamin*, a golden cup in thy sacks mouth, a pledge of *Joseph's* love, and thou mayest not know it. Out of thy belly may flow a fountain of living water, and yet thou mayest not know it; even as *Hagar*, when she was ready to die for thirst, had a well of water by her, and yet knew it not; therefore it may be it is but a sensible, not a real withdrawing. It is with the soul in respect of the spirit of Christ, as it was with *Mary Magdalen*, who when she was speaking with Christ, knew it not, but asked Christ whether they had carried him, *John* 20. 15.

Use 4.

Consider that Jesus Christ may depart from you; not out of hatred, but out of trial, to see whether thou wilt follow him. As a Mother will sometimes run into a corner, and hide her selfe from her childe, but it is not to leave her child thirstlesse, but to see its love, whether it will seek after her or not: So Jesus Christ he may sometimes leave you, and withdraw his Spirit, to see whether you will follow hard after him, and account the motions of his Spirit worth seeking after. And thus I have briefly given you an account of the withdrawings of the Spirit of Christ from ordinances, and from our souls. I have shewed you both the cause and the cure of this miserable estate. The Lord give you understanding in all things.

Gal-



G A L. 5. verſe 16.

This I ſay then, Walk in the Spirit, and ye ſhall not fulfil the luſts of the fleſh.

HAVING lately treated of the miſery of thoſe, from whom the motions of Gods Spirit were withdrawn: I am now to treat of the happineſs of others, who walke after the motions and guidance of the Spirit, which I ſhall do out of theſe words, *Walk in the Spirit, and ye ſhall not fulfil the luſts of the fleſh.* — Which words are an Apoſtolicall direction, or caution, being intire in themſelves, and therefore I ſhall handle them without reference to what goes before, or what followes after. The method I obſerve ſhall be this.

Fiſt, I ſhall explain the words. — Secondly, divide them; then deduce ſome obſervations; and laſtly, make application of all.

1. In the explanatory part there are four things to be unfolded.

1. What is here to be meant by the Spirit ?
2. What is meant by walking in the Spirit ?
3. What by not fulfilling the luſts of the fleſh?
4. How can it be ſaid that men ſhall not fulfil the luſts of the fleſh?

1. What is meant by the Spirit ?

In general it doth denote the whole divine eſſence diſtinguiſhed into three perſons; *God is a Spirit, John 4. 24. i.e. a ſpiritual*

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Queſt. I.
Anſw. I.

Ans. 2. Spiritual Essence. 2 *Corinth.* 3. 17.
More particularly it noies the third person in the blessed Trinity, 1 *John* 5. 6.

Ans. 3. By Spirit is understood the gifts of the Spirit, *Luk.* 1. 15.

Quest. 2. What is meant here by walking in the Spirit?

Ans. 1. For answer hereunto there is something must be paraphrased upon, as conducive to the explaining of it. — As first, there is mention made in *Gal.* 3. 2. of receiving the Spirit. — Secondly, of living in the Spirit, *Gal.* 5. 25. — Thirdly, of being led by the Spirit, *Gal.* 3. 18. — And fourthly, of walking in the Spirit, and that in the words of my text. — Now by receiving and living in the Spirit, is set out to us the first implantation or

work of Gods Spirit on us in our regeneration. — And by the other two phrases of being led by the Spirit, and walking in the Spirit, these two are one and the same, and set out to us the progressive work of the Spirit upon the soul in the work of sanctification; so that he that would walk in the Spirit, must follow the motions and instructions of it. Therefore if you would walk in the Spirit, you must not follow the impulses of your own spirits. It is the error of many in these times that instead of being led by the Spirit of God, which they pretend to, they follow the instinct of their own spirits. Of such *Melancthon* speaks, that they think their own dreams as Canonical as Gods Word, and thereby are so far from abolishing the lusts of the flesh, that they gratifie the lusts of the flesh. The genuine sense therefore of these words of walking in the Spirit, is to walk after the Spirit, and so it is an expression of the same importance with those words in *Rom.* 8. 1. *There is therefore no condemnation to them which are in Christ Jesus; who walk not after the flesh, but after the Spirit.* That is, if we follow the motions and instructions of Gods Spirit, then may we be said to walk in it.

Ans. But what benefit will accrue hereupon? *Ye shall not fulfill the lusts of the flesh.* — Now before I answer this particular, I must give you caution. The Apostle doth not say, you shall not have the lusts of the flesh; for you know that he

which

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spiritum
sanctum.
Melanct.
Rom. 8. 1.*

Quest. 3.
Ans.

which doth most follow the motions and directions of the Spirit in his practice, he finds in himself the workings of corrupt nature; whilst you have this natural body, you will have these lusts of the flesh in you. But, saith the Apostle, *Ye shall not fulfil the lusts of the flesh.*—Now by the lusts of the flesh, you must not understand it in a limited sense, of the sin of incontinency, or uncleanness, which elsewhere is truly called the lust of the flesh,—but you are to take it in a comprehensive sense, for all those corrupt and irregular inclinations to sinne, which are in the nature of man.—Now when the Apostle saith, you shall not fulfil these lusts, his meaning is, not that you shall not sin, but that you shall not act sinne with such a strong and full consent of the will, nor with such deliberation, as unregenerate men, who want the Spirit of God.

How can this be true, that if we walk in the Spirit, we shall not fulfil the lusts of the flesh, whereas experience tells us, that let a man walk never so exactly, and be never so spiritual, yet that man he shall yield to, and act the lusts of the flesh, and those corruptions which are hid in his nature, will break out in his life?

Quest. 4.

I have two things to give you by way of answer hereto.

Ans.

1. Though it be true, that a man walking in the Spirit shall have the lusts of the flesh, yet it is as true, that a godly man so walking shall not fulfil the lusts of the flesh; and the reason is this, — There is a difference between the acting, and between the fulfilling of the lusts of the flesh; a godly man when he sins, he acts the lusts of the flesh, yet he doth not fulfil it, because when he sinnes he doth not sinne with such a full consent, nor with such a deliberate and complete act of the will, as wicked men do. Sinne carries wicked men with more force and violence, and with a more deliberate act of the will: So some Interpreters resolve this difficulty.

2. Others answer it thus: *Walk in the Spirit, and ye shall not fulfil the lusts of the flesh*; that is (say they) *eat-*

*Musculus
in locum.*

mus, whilest you imbrace the Spirits motions, sinnes motions shall not prevaile; so farre as you hearken to the Spirits good motions, you shall not be overcome with the sinful motions of your own corrupt nature, or of the devil. — *You shall not fulfill the lusts of the flesh*; so it is in the original, and so it is translated in the singular number, from whence Criticks shew that in that one sinne of nature there are many sinnes contained, all the sinnes in the world being in the womb of original sin.

In the whole verse you have three parts.

1. A duty enjoyned, *Walk in the Spirit.*

2. A benefit annexed, *You shall not fulfill the lusts of the flesh.*

3. The certainty of having this benefit, *This I say, &c.*

There are two observations I shall note from the words.

Doct. 1.

That it ought to be the special care of Beleevers to walk after the motions and guidance of Gods Spirit.

Doct. 2.

That those who walke after the motions and guidance of Gods Spirit, they shall not fulfil the lusts of the flesh.

In the opening of the first Doctrine there are several queries I shall dispatch.

*Que-
rie 1.*

Why must a beleever walk after the guidance of the Spirit of God? and what are the reasons hereof?

Reas. 1.

Because it is a great part of the Spirits office, after converting grace, to excite and move the heart to more grace, and to guide a man in the way wherein he should walke. Thus it is expressed by the Prophet *Isaiah*; *Thine ears shall hear a word behind thee saying, This is the way, walk in it, when ye turne up to the right hand, and when ye turne to the left.* As the starre was to the Shepherds, or as the fiery Pillar to the Israelites in their passage thorow the Wilderness: So is the Spirit to Beleevers to guide them in the way which is everlasting. Therefore if thou walkest not after its motions and guidance, thou doest as much as in thee lies to put the Spirit out of office.

Isa. 30. 21.

Mar. 2. 9.

Reas. 2.

Therefore oughtest thou to walke after the guidance of Gods Spirit, because the Devil he will be suggesting evil motions

motions to thee, he goes up and down compassing the earth, not to do good, but evil, *He walketh about seeking whom he may devour.* — And not onely the Devil but thine own spirit is a false spirit, prompting and provoking thee to sin; that as the furnace casts but sparks, and the Chimney smoak, so doth thy spirit sinful motions; therefore what cause hast thou to follow the motions of the Spirit of God. There are also many erroneous men, *Many false Prophets are gone out into the world,* 1 *Joh* 4. 1. Many seducing spirits, and corrupt teachers are gone out into the world; *Believe not every spirit,* saith Saint John, *for many false Prophets are gone out into the world;* such which pretend they have the Spirit, and are teachers of truth, but indeed are broachers of error. A tempting devil without us, an evil heart of unbelief within us, and seducing teachers abroad in the world, how shall they make us to prize and to follow the motions and guidance of Gods Spirit?

Job 1. 7.
1 Pet. 5. 8.

Because the delusions and enthusiasmes of false teachers are so handed and suggested, that they seeme like the motions of the Spirit. And therefore the Apostles caution to the *Thessalonians*; *Be not so soon shaken in minde, neither by Spirit, nor by Word, nor by letter, as from us. That the day of Christ is at hand.* Now if you ask, what is meant here by the words, *Be not shaken in minde by any false spirit?* Learned Interpreters answer, by Spirit, that is, by revelations, instincts and inspirations that are pretended to come from the Spirit of Christ. It was a wicked blasphemy in that wretched Impostor *Mahomet*, to give out that those dead fits that came upon him by his falling sickness, were raptures from the Spirit of God, and that the Dove which he had taught to come and feed at his eare, was the holy Ghost, which did from God reveal unto him the Laws which are set down in the *Alchoran*, by which the poor Mahometians are deluded to this day. And therefore seeing the devil hath helpt men in these dayes to such artificial dresles for their wicked errors, and the devil himself seems so like an Angel

Reas. 3.

2 Thel. 2.
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of light; we have the more need to walk after the guidance of the Spirit.

Reas. 4. Another reason why you should walk after the motions of the Spirit, is, because that in so doing you shall not fulfil the lusts of the flesh; and this is the reason laid down in the text, which because it will come pertinent to be handled in the second Doctrine, I therefore wholly wave the handling of it here.

Quer. 2. How we may know the Spirits motions from the natural motions of our own consciences?

Ans. To resolve this point I shall lay down five marks, or differences, whereby we may know the one from the other.

Rom. 8. 26
1 Tim. 1. 7

1. The Spirit when it moves a man to good; it doth not only excite him to it, but doth also assist him in the doing of it. Therefore the Spirit is said to helpe our infirmities, making intercession for us with groans which cannot be uttered. The Spirit of God it is a Spirit of power to enable us in good duties; as it excites, so also it assists in what it moves to. But though natural motions from conscience may put a man upon the doing of a good thing, yet it cannot give any power for its performance; it leaves thee like *Ovids Medea*, that saw good, yet would not do it. Natural motions to the soul are as *Pharaoh* to the Israelites, who moved them to make brick, but gave them no materials. Natural conscience moves to duty, but conveys no power to do it without; therefore you read that the law is weak through the flesh; weak as to justification thereby, there being no power in man to fulfil it.

Rom. 8. 3.
— Virtutis amore, non formidine pæne.
2 Tim. 1. 7.
Rom. 8.
14. 15.
Ducitur à spiritu non trahetur.

2. The Spirit it moves a man to do good more out of the loveliness and beauty that is in holiness, then out of fear of hells torments. Hence we read that God hath not given us the Spirit of fear, but of power, of love, and of a sound mind; we do not do things merely out of fear of hell, but out of love to God and holiness. So the Apostle *Paul* (saies he) As many as are led by the Spirit are the Sonnes of God; for ye have not received the Spirit of bondage again to fear, but ye have received the Spirit of Adoption, whereby we cry, Abba, Father.

Father, The Spirit of God makes a man do a thing, as a childe out of love to his father, and not out of fear; this is the effect of the Spirit of God. But now the motions of natural conscience to good, are not out of any excellency a man seeth in the good he doth, but meerly out of feare of punishment; he seeth damnation if he doth otherwise.

3. The Spirit of God moves a man to do good in things not only good for the matter, but to make conscience of the end why he doth such a thing, that he be found in his time; and therefore sayes the Apostle, *We have received the Spirit of a sound mind*; that is, the Spirit it puts a man not only upon the doing of a good duty, but makes him have a sincere end in the doing thereof. But the natural conscience it rests in the duty, in case it be done, though done never so corruptly. As the harlot *Solomon* speaks of, who had sacrificed and paid her vows, though her end was most abominable and base, viz. that she might the more uncontrollable play the harlot; she first plays the hypocrite, and then the harlot.

2 Tim. 17.

Prov. 7. 14

4. The Spirit of God moving men to do good, it regulates them in the manner of doing good; the duty it must be done with affection, with love, with faith, fervency, and composedness of mind; but natural conscience moving a man to duty, takes no farther care, so it be done, not how it be done; it may move to prayer, and to hearing, but never moves to take heed how these duties are done.

5. The Spirit of God moves a man so powerfully that it carrieth him to do good notwithstanding difficulty and danger; and neither shall hinder him in its performance. The Spirits motions are like unto new wine in a barrel, that wanting vent is ready to burst; holy motions will break forth in to holy actions. Wicked men are sick till they act their wickednesse, and cannot be satisfied till they have done sinfully: But those who have natural motions to good, they go no farther, but rest in them, and never bring forth good accomplishments. *Balaam* he had a good motion, oh (sayes he) that I might die the death of the righteous,

and

Nom. 23.
10.

and that my latter end might be like unto his. What a heavenly ejaculation was here! it was a very good wish, but yet it was a lazie one; he wisht to die the death of the righteous, but yet would not live the life of the righteous; he would not practise what he prayed for. Natural motions in men freeze between their lips, they only desire, but never break out into the acting of duty. Difficulties do discourage natural men from following their good resolutions with constant practice; and the Suggard will not plow, because of the cold, Prov. 20. 4.

Quer. 3

How may we know Spirits motions from Satanical delusions? The Devils suggestions they are like unto the Spirits motions, and there have been men in all ages which have taken phantastical illusions for the Spirits motions; therefore to difference the one from the other, Consider,

Prov. 1. 23.
Isa. 59. 21.

1. That the motions of Gods Spirit are alwayes agreeable to a written word; the words prescript and the Spirits motions are correspondent the one to the other. You have both joyned together by Solomon, *I will poure out my Spirit upon you, I will make known my words unto you.* So the Prophet Isaiah, *My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, &c.* The motions of the Spirit of God, they are alwayes suitable to the Word of God. *To the law and to the Testimony, if they speak not according to them, it is because there is no light in them;* and therefore all that are contrary they are the delusions of the evil spirit.

Ia 8. 20.

2. The motions of Gods Spirit in men, are not now to foretell future events, but they are holy motions pressing to duty: Therefore the Papists who boast of a propheticall Spirit, and of foretelling things to come; and your starre-gazers and south-sayers, who pretend to tell future contingent events, telling you, this party shall prevaile this moneth, and that party another moneth, these are diabolical delusions, and not from the Spirit of God; who since the Canon of the Scripture hath been established, refers us to the Word, as a rule of our obedience.

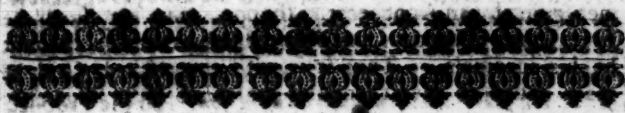
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3. The Spirits motions, where ever they are, they stirre up grace and keep under sinne; they stir up grace, and therefore we read of the assisting, exclaiming and supplying work of the Spirit; those motions which stir up sin, and cherish corruption, are diabolical. Therefore saith the Apostle Paul, *If ye live after the flesh, ye shall die; but if ye, through the Spirit, do mortifie the deeds of the body, ye shall live.* Motions from the Spirit of God, they are holy motions, exclaiming grace, and depressing sin. And therefore it is said, if a man walk in the Spirit and do lie, that is, if a man will pretend a message from the Spirit of God, and yet Prophecy of wine and strong drink; that is, by his Doctrine encourage drunkennes or any sin, that man lies, he comes not from the holy Spirit, but from the devil.

Rom. 8. 13

Micah 2.

11.



G A L. 5. verse 16.

This I say then, Walk in the Spirit, and ye shall not fulfil the lusts of the flesh.

I Proceed now to a third thing to be enquired into, and that is, How we may know the difference between those common motions of the Spirit in the wicked, and the saving motions of the Spirit in the regenerate?

The reason why I shall discusse this question is, because the Scripture saith, that *wicked men may be partakers of the holy Ghost*; and therefore to answer the question, you must know that there is a twofold difference between the wicked and the godly their partaking of the Spirit.

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Heb. 6. 3.

Hos. 6. 4.

1. About the measure.

2. About the manner.

1. In the measure, though a Reprobate partakes of the motions of the Spirit, yet he hath not such a measure of the Spirit as a regenerate man hath. *Forbes* in that practical Treatise of his concerning this doubt, gives you this exemplification. Wicked men (sayes he) partake of the Spirit, as *Cooks* do of the meat, they dresse; they taste of as much as will relish their palates, but do not take so much as to make a meal of, which may refresh nature and strengthen it. But the regenerate are as the invited guests, and they not only taste the meat prepared, but also make a meal thereof. Wicked men they have but a taste, and therefore sayes the Apostle of them, *They have tasted of the heavenly gift.* They are just like unto men going by an Apothecaries shoppe, who may smell the sweet sent of his pots, but only the sick patient gets benefit by his cordials. Thus it is with the wicked, God he may and doth give them tastes of his Spirit, but they have not so much as will do their soules good. It is only the godly who have saving participations of grace. As there were many of the Israelites who had a taste of the fruit of the land of *Canaan*, who yet never came to heaven; for some may taste of the heavenly gift, who shall never come to heaven.

2. They differ, as in the measure of their receiving the Spirit, so also in the manner.

1. Motions of the Spirit in the reprobate they are transient and gliding, not lasting motions; they pass like a shadow. And therefore saith the Lord by the Prophet *Hosea*, speaking of Ephraim, *Your goodness is as a morning cloud, and as the early dew it passeth away.* As the rising Sun dissipates the clouds, and dries up the dew; so do the motions of the Spirit in Reprobates soon vanish and pass away. But the motions of the Spirit in the godly, they are like an old inhabitant, they dwell with him; and therefore saith our Saviour, *if my*

Words

Words abide in you, ye shall ask what ye will, and it shall be done unto you. John 15.7

The words of Christ are transient, and as sojourners in the wicked, but abide in the godly; they stay with a godly man all his life-time; he is one that hath always a conscience void of offence, Acts 24. 16. *My soul breaketh for the longing it hath to thy judgments at all times, saith David; And that I might dwell in the house of the Lord all my days, Psal. 23. 6.* The motions of Gods Spirit in the godly, they are not by fits and starts, but they are abiding and lasting motions.

Psal. 119. 20
Psal. 27. 4

2. They are rare and seldome, not ordinary and usual; as they stay but a while, so they come but seldome, now and then upon some extraordinary emergencies. It is in this case with the Reprobate, in regard of good motions, as it is with a man in a lottery, to one prize he may draw a hundred blanks; so wicked men they have a hundred Satanical motions to evil, for one motion of Gods Spirit to good; they are as rare and seldome, as it is to see a Swallow in Winter. While a wicked man is thinking evil thoughts, he is in his own element, and he as familiarly doth that as breath; but good thoughts are but as strangers in his heart.

3. The Spirits motions in wicked men, they are constrained, not voluntary; they are not in them as water which proceeds from a fountain, but as water coming from a Still, forced by reason of the fire underneath it. — The Spirits motions in wicked men they are constrained upon a double ground. — First, either from natural conscience, which tells them they must not be such divels incarnate as never have any good motions. Balaam he had a desire to curse the people of Israel, yet natural conscience prevailed with him to the contrary; and sayes he, *Must I not take heed to speak that which the Lord hath put into my mouth?* — Or secondly, this may proceed from the sense of outward judgments, this may occasion the entertainment of good thoughts. *When their fear cometh as desolation, and destructions as a whirlwind; then shall they call upon me.* It must be a whirlwinde of fear which drives them to call upon the name

Numb. 23.

12

Pro. 1. 17

18.

Hol. 5. 15. of the Lord, agreeable to that of the Prophet *Hosea*, in their affliction they will seek me early. When the Israelites were afraid of the thunder and the lightening, They said unto Moses, Speak unto us all that the Lord our God shall speak unto thee and we will do it, Deut. 5. 26, 27.

Prov. 16.
30.

1 Co. 4. 5
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4. Motions of the Spirit in the Reprobate, they are casual and accidental, not studied, and considered: such as fall in by the by without preparation, or meditation; motions which tumble in they know not how. The wicked man he consulteth evil thoughts, therefore (says the wise man) He shutteth his eyes to devise forward things. Shutting of the eyes it is a posture which argues intentions of minde; thus wicked men they contrive how to bring about a mischievous device, and are students in sin; and to this purpose saith the Apostle Paul, that God will manifest the counsels of the heart. Deliberate thoughts about sin they are called the counsels or consultations of the heart, and these will God lay open. The wicked are said to plot against the just, but they never study to have good thoughts; when they come they fall in accidentally, and pass away without consideration.

H. b. 13. 18

A. d. 24. 6

Univer-
sitas obedi-
entia sub-
iecti.

5. Good motions in wicked men they are partial not universal, as moving them not to good at all times, to neither to all good. They may have motions to move them to the doing of outward good things, such whereby their names may become to be spoken of with applause, but not to the doing of all good; their motions to good put them not upon the mortifying of strong lusts, and keeping under sin; whereas the Spirits motions to good in the godly they are universal, to one good thing as well as another. *We must* (saith the Apostle Paul) that we have a good conscience in all things, willing to live honestly. And as the same Apostle in another place, Herein do I exercise my self, so have alwayes a good conscience void of offence towards God, and towards men. There is a universality in the motions of Gods Spirit upon the hearts of the godly. The whole heart being moved unto all good, and that alwayes.

6. Motions of the Spirit in the wicked, they are fruitless motions, which have no influence upon their lives. One saith, that the heart of a fool is like unto a cart-wheel, and his thoughts like a roving axle-tree, as a cart-wheel it goes round, and round all the day, yet still abides where it used to be: so wicked men it may be sometimes they have good thoughts and good motions, but yet these have not an influence upon his life, his motions to good, are fruitless motions. But motions to good in the godly, are joynd with practise, and holy purposes joynd with prayer, *Psal.*

2 Cor. 1.
17.
1st. 51. 1.
Daniel 1.8

7. The motions of Gods Spirit in Reprobates, they are for good things done in publick, not in private; thou wilt do good, that thy name may be cryed up. The winde of vaine glory may blow the saile of thy heart, and fill it with good motions. Wicked men may be compared to a nightingale; they say of that bird, if it sees a man listen to her; it will sing the more sweetly: thus it is with wicked men, they are better to men then they are unto God; and better in the Church then they are in the closet. It is reported of one that could fast several dayes in a Monastery, but not halfe a day in the Wilderness; and being asked the reason; he gave this answer: When I fast in the Monastery, I feed upon vain glory and the praise of men, but not so in the Wilderness: It is so with formal professors, their motions are such which put them upon outward and visible good, but never upon inward and secret duties to examine their hearts, to watch over them, to keep close communion with God in secretes, if thou comest short of this, thou comest short of the effectual and saving motions of the Spirit.

Simile.

The use I shall make of this point shall be twofold. First of humiliation. Secondly, by way of instruction, to draw out some practical inferences from the point. If it be the duty of Gods people to walk after the guidance and motions of the Spirit of God; then,

Be

Use 1.

Job. 3. 8.

Job 9. 11.

John 14.
17.

Joh. 2. 9.

Joh. 14. 17

1 Cor. 2.
14.

Be humbled for that inobservancy that is in us of the Spirits motions. As it is with the winde to which the Spirit is compared, *The winde it bloweth where it listeth*; but who takes notice of the wind? How often do men walk in the streets, and yet observe not which way the winde blowes? as it is with the wind, so is it with the Spirit, the Spirit comes with many a sweet gale; and yet we do not observe it. That as Job said of the Lord, *He passed by, and he saw him not*, so may we say of the Spirit of God, *It was nigh me, and I perceived it not*. Thus our Saviour speaks of the world, that they cannot receive the Spirit of truth; *Because they neither see him, nor know him*. The meaning is not, as if they could see the Spirit with a bodily eye, for the Spirit is not a bodily substance; but they neither see him nor know him, that is, they see not his motions, neither have any experimental knowledg of the Spirits workings. Natural men are unacquainted with their own spirits, and much more with the motions of Gods Spirit. We cannot see the Sunne but by its own light; nor observe the Spirit without the Spirit. There are many in the world like unto that Ruler of the feast, when Christ turned the water into wine, it is said *He knew not whence it was*. I may allude to this Scripture thus; there are many men whose water the Spirit would turn unto wine, that is, their corrupt motions into holy and gracious motions, yet they do not know it, neither will they see it.

2. If you are not guilty of inobservancy of the Spirits motions, yet be humbled for the infirmity of the flesh, that you cannot alwayes imbrace the Spirits motions when you know them. You read in John 14. where Christ speaks concerning the sending of the Spirit, *That the world cannot receive him*. He doth not say, the world doth not receive him; but the world cannot receive him, to note a debility in the flesh, that men cannot entertaine holy motions. Relloc on this place compares the heart of natural men unto wet wood, which is not so easily set on fire. *The natural man receiveth not the things of the Spirit of God*,
for

for they are foolishness unto him, neither can he know them, because they are Spiritually discerned. And the carnal mind Rom. 8. 7.

is enmity against God, for it is not subject to the law of God, neither indeed can be. There is not only a meer suspension of the Act, but a disability in the soul; this is our infirmity that we cannot imbrace the Spirits motions in the flesh, though we know them.

3. Be humbled, though knowing them, yet because you cannot bring these motions into holy practice; there are many men who entertain the Spirits motions, but alas they act not these gracious motions. The Spirit moves to pray better, to hear better, to live more holily, and yet still they remain as they were, and though sometimes they may resolve to live better, yet how soon are these resolutions forgotten; such may complain with Job in this case, *My purposes are broken off, even the thoughts of my heart.* Doubtlesse Job 17. 11. these were good thoughts, as if he should have said, I have purposed to live thus and thus, if God had kept me in prosperity; but now they are broken off, and I am disappointed in my own thoughts; many of us may take up this complaint, that our purposes are disappointed; many a good motion hath the Spirit stirred up in thy heart, and yet thou couldst not bring that holy motion into action. But it will become every child of God to say and hold to purpose and practice, and with David to say, *I will confess my sin*, and so to confess then, *Psalms 32. 2, 3.*

4. Be humbled for that receptiveness that is in our natures to imbrace all sinful motions. How unlike are we unto our Saviour; the Tempter came unto him, but found nothing John 14. 30 in him, he found no matter for his temptation to fasten upon; but the Tempter comes to thee, and he finds something in thee, he findes in thee a receptive nature to close with the temptation he suggests unto thee. Christs nature it was like unto a Chrystal glasse filled with pure water, the Devil shook the glasse, but it was still clear; but when the Devil comes to us he findes us as a puddle of water, and he doth but rake into this puddle, and how doth the muddie appear

appear

appear? A dunghil may have herbes and flowers grow upon it, but if you rake, and digge into it, how quickly will the stench thereof take away the sweetness of the flowers? Though our natures seem not to be so bad as they are, yet if the Diuel do but rake into them, then will it appear what we are. The heart of man may be compared to a tinder-box, the corruption of nature to the tinder in this box; now let but the Diuel strike flint and steel together; that is, suite a temptation to our corruption, and how soon are we set on fire? Christs nature it was like Iron, it would not take with the sparks, but the Diuel he tempts us, and our natures are like tinder to the temptation; what cause have we therefore to be humbled and greatly to be abased in the remembrance of the receptiveness of our natures to take in the Devils suggestions.

5. Be humbled for that antipathy that is in our natures against the Spirits motions. Our natures in innocency they were like the rivers of Egypt, before they were turned into blood, they were then the proper element for fish to live in; but being once turned into blood all the fish die. In innocency, thy nature it was the proper element for the motions of the Spirit of God to be in; but when thy nature was turned into blood by degeneration, then the Spirits motions depart. The words following my Text set out the contrariety of our natures, *The flesh lusteth against the Spirit*, by Spirit is not meant the regenerate part, but the motions of Gods Spirit; corrupt nature warres against Gods Spirit in its motions and workings. — There are three expressions in Scripture which set out the enmity of mans nature against the Spirit of God; As

Gal. 5. 17

Isa. 63. 10.

A&S 7. 51.

Heb. 10. 29.

1. A vexing of the Spirit.
2. A resisting of the Spirit — And
3. A doing despite to the Spirit of grace. Now all these expressions, they denote the very height of enmity, and that nature of man it carries a deadly enmity to the spirits motions.

Use.

I come now by way of instruction to lay down some instructions

rences that may be drawn from this doctrine, and they shall be of two sorts. — First, I shall lay down some general positions. — Secondly, some particular directions about the Spirits motions.

That the motions of the Spirit they are free and voluntary; they are in whom and in what measure the Spirit pleases. *The winde blowes where it listeth*; that is, the Spirits motions are imparted to whom God pleases. The Spirit of God is called a *free Spirit*; it is a holy Spirit, if you regard the effects of it; but a *free Spirit*, if you regard the grounds of its working. And therefore the Apostle James (sayes he) *Of his own will begat he us with the word of truth*. The Spirit of God it is a free agent.

Posit. 1.

Joh. 3. 8.

Psal. 51. 12.

Jas. 1. 18.

No man doth enjoy the Spirits motions alwayes alike. That as the Sunne in the firmament, though it be alwayes there, yet it hath not alwayes the same influence: so the same Spirit, it is not alwayes in the same measure in regenerate men. As it is with the winde in the aire, sometimes it is calme, at other times it is boysterous: thus it is with the Spirit in the hearts of the Godly, they have it not alwayes in the same measure.

Posit. 2.

That men do more walke after the motions of the evil spirit, then after the motions of the good Spirit. It is a note which Divines commonly gather from *Verse 19. 22.* following my Text where it is said, that *the works of the flesh are manifest*, and there he layes down a catalogue of them. But when he comes to speak of the works of the Spirit, he doth not give them that name, but calls them the fruits of the Spirit, to let us know that men do more walk after the flesh, then after the Spirit. The wayes of most men are rather to follow manifestly the guidance of the flesh then of the Spirit. And so the Apostle speaks of men, *who walk after the course of this world, and according to the Spirit which worketh in the children of disobedience*; not according to the motions and suggestions of the holy Spirit of God.

Posit. 3.

Gal. 5. 19
12.

Eph. 2. 2.

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That

Post. 4.

Gal 5.19.
22.

Rom. 6.21

Gal. 6.8.

Rom. 13.
12.

That there is more fruit and profit to be found in walking after the motions of Gods Spirit, then after the sinful motions of the evil spirit. And this I gather from the variation of the phrase; when the Apostle makes a catalogue of the workes of the flesh and of the Spirit, sayes he, *The workes of the flesh are manifest, but the fruits of the Spirit are, &c.* To let you know, that there is no fruit nor profit in sin, and therefore sayes the Apostle elsewhere, *What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death.* Sin brings forth no fruit but sorrow and shame; sin it is a work of the flesh, it is the Devils drudgery; sin is a work, and it is a work of the flesh, and there is no profit in it; but there is fruit in the Spirit, to let you know that if you embrace the Spirits motions, there will fruit and profit redound unto you thereby. *He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.* There is no profit in following the flesh, but much in following the Spirit. *Luther* hath a good glosse upon that of *Paul*, *Let us cast off the work of darkness, and put on the armour of light.* Sin is called a work of darkness, and if you regard the antithesis; grace should be called the work of light, but it is not called so; it is called the armour of light; not the garment, but the *armour of light*; now why is the opposition carried on so unevenly? it is (sayes *Luther*) for this reason; sin is called a work of darkness, not armour, to note that there is no force in it against the wrath of God; but grace it is called the armour of light, that as armour is for *ornaments* and *defence*, so grace it is that which beautifies the soul, and keeps you from the wrath which is to come. I shall conclude this particular with that of the Apostle *Paul*, *to be carnally minded is death, but to be spiritually minded is life and peace*; there is peace in this world, and eternal life in the world to come, much profit to a man which walkes after the Spirits guidance here, but everlasting life and happiness hereafter.



G A L. 5. verſe 16.

This I ſay then; Walk in the Spirit, and ye ſhall not fulfil the luſts of the fleſh.

I Come now to the particular directions, touching the motions of the Spirit of God.

1. When the Spirit of God ſuggeſts holy motions into your mindes, leave not theſe motions till you have brought them into actions; holy motions ſhould be backed with holy reſolutions, which alſo ſhould be followed with holy actions. It is the fault of many Chriſtians; they let good motions die in their breſts, and ſo they come to an untimely iſſue. That of *Daniel* is for our imitation, *He purpoſed in his heart that he would not deſile himſelf with the portion of the Kings meat, nor with the wine which he drank; therefore he requeſted of the Prince of the Eunuchs, that he might nor deſile himſelf.* He did not reſt in the bare motion, and purpoſe, but he made it his requeſt, he joynd endeavour to his reſolution: but as for us, how may we (as I before told you) take up the complaint of *Job*, *Our purpoſes are broken off, even the thoughts of our hearts*: Holy motions they ſhould be followed with holy reſolutions, and accompliſhed with holy performances.

2. When the Lord vouchſafes you the motions of his Spirit, you muſt not conceive that you have the Eſſence, or the Perſon of the Spirit; this is the error of the Familists, and no leſs then blaſphemy, for want of a diſtinction

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Dan. 1. 8.

Job 17. 11

between the motions of the Spirit and the Person of the Spirit; their opinion is this, that there is in a Beleever not only the graces of the Spirit, but the Person of the Spirit; but this is nothing else but to make humanity the Deity. For the clearing hereof let me exemplifie it by a comparison. The Sun that is in the firmament, we use to say that it is in such a house, or such a window; but when we say so, we do not mean that the body of the Sun is there, but only that the light, heat, or influence of the Sun is there: So though the Scripture tells us that the holy Ghost, or Spirit, dwells in us; the meaning is not, as if the Person of the Holy Ghost were in us, but only the motions and graces of the Spirit are there. And therefore in both those expressions, *You are the Temple of the holy Ghost*, and, *The holy Ghost dwelleth in you*, there is (saith *Paraus*) a Metaphor.

1 Cor. 3.16
Spiritus
Dei habitas
in nobis;
quia regis,
gubernas
& sancti-
ficat.
Paraus.

3. Take heed that you mistake not the Spirits motions for Satanical illusions. I gave you the characters before, how you might know the Spirits motions from the Devils delusions; I shall only hint this to you, which is an infallible rule, That all motions that are not consonant to a written Word, they are from the Devil, not from God. I gave you two Texts of Scripture, wherein the Spirit and the Word were joyned together; therefore see that all your motions be according to a written Word.

Prov. 1.23.
Isa. 59.21.

Direct. 4.

4. Take heed of beleeving every one that sayes he is inspired by the Spirit. There are many high-flown Teachers in these dayes, (who indeed are Masters of error, yet would be thought the Disciples of truth) that say they are inspired, when none else are beside them. But as the Apostle *John* saith, *Believe not every Spirit*, that is, every corrupt teacher, but try the Spirits whether they are of God; because many false Prophets are gone out into the world. They are called Spirits, because they pretend with such confidence to have the Spirit. — Now that you may know such men, I shall discusse this Question:

1 Job. 4.1.
2 Thel. 2.
2.

Quest.

How you may know men who pretend to have the Spirit, when indeed they have not?

Such

Such men who only pretend to have the Spirit, they are always proud of the gifts of the Spirit; their conceited opinion of having the Spirit, raises their mindes to a high degree of pride. This is a certain rule that they who are truly inspired of the Spirit, they are alwayes humble; thus it was with Paul, *I give my judgement*, (sayes he) *and I think I have the Spirit of God*: Paul he knew he had the Spirit, yet would he speak in humility, not boastingly and insultingly as many did. And so at another time, sayes he, *I knew a man in Christ above fourteen years ago, whether in the body I cannot tell, or whether out of the body, I cannot tell, God knoweth: such a man caught up into the third heaven, and heard words which it is not lawful for a man to utter.* — Now who was this man? it was none but himself: it was his modesty that made him speak in a third Person; therefore those who boast of the Spirit, and are vain glorious, it is an argument that indeed they have not the Spirit of Christ, which is a Spirit of meekness and of humility.

Those that so cry up the Spirit, as to cry down ordinances, and the Ministry, they have not the Spirit of God. In the time of the New Testament, when vision and inspiration were in use, yet then the Spirit would not teach men immediately, but did referre them to an outward ministry. A famous instance you have hereof (as I noted before) in the *Ethiopian Eunuch*; who being reading in his Chariot the Prophecie of *Esaias*, the Spirit would not interpret to him the meaning hereof, but bids *Philip* go and expound it. — So *Paul* when Christ revealed himself to him, he would not teach him himself, but bids him go to *Damascus*, and there it should be told him what he should do. — The like example we have in *Cornelius*; the Spirit would not teach him immediately, but bids him send for *Peter*, and he should tell him what he ought to do. — By these examples we see how the Lord hath honoured the Ministry of the Word. And therefore those who cry up the Spirit, so as to cry down the Ministry, as expecting to have the immediate teaching of the Spirit; doubtless they have not the Spirit of God.

Ans. 1.

1 Cor. 7.
40.2 Cor. 12.
2, 3, 4.

Ans. 2.

Acts 8.

Acts 9. 6.

Acts 10.
5, 6.

Those

Ans. 3.

Those who pretend to the Spirit, and yet boast of the effects of the Spirit, rather in future Revelations, then in present motions to holy duties, are deceived by a Satanical delusion. There are many in these dayes that will take upon them to tell you future contingent events, but this can be nothing else but a delusion of the Divil, because the gifts of the Spirit in foretelling future events is now ceased, and doth not remain in the Church. It is true, I deny not, but that the Divil by a special manifestation from God may tell a future event, but I am sure your Astrologers cannot by the help of the starres. Thus the Divil appeared to *Saul* in the shape of *Samuel*, and sayes he, *Tomorrow shalt thou, and thy sons be with me, the Lord also shall deliver the Host of Israel into the hands of the Philistines.* How came the Divil to the knowledge of this, but by a special Revelation from God, the Lord permitting it for the delusion of wicked *Saul*. Or else the Divil may know future events by that knowledge which he hath in Scripture-Prophecies; those Prophecies which are dark to us the Divil may know them: and therefore we read in History, that the Divil hath told the events of War. Thus the Divil in the Delphick oracle told *Alexander*, that both the *Caldean*, and *Grecian* Monarchies should be under his government, the Divil told him so. So that if men should take upon them peremptorily to tell future contingent events; I may confidently say, it comes from the Divil not from God.

1 Sam. 28.
19

Direct. 5

Another direction about the Spirits motions is this. Bring your selves under all advantages, whereby you may gain the Spirits motions. There are three advantages which I would commend to you. —

1. Be much in holy discourse with good company; conversing with those who have the Spirit about spiritual things, is a likely advantage for thee to gain the Spirits motions. What *Christ* did whilst he was upon earth, that will he yet do by his holy Spirit. You read when the two Disciples were going to *Emmaus*, communing and reasoning together, that *Jesus* drew neer and went with them; *Christ* will draw

Luke 24.
15.

draw neer to those by the motions of the Spirit, who are discoursing about holy things.

2. Give due attendance to the ordinances of God; they are that pool which the Angel at certain times will move. It is a Text worthy of observation, which you read of in the Prophet *Isaiah*; where the Lord sayes, *That thy Teachers shall not be removed into a corner any more, but thine eyes shall see thy Teachers, and thine ears shall hear a voice behind thee, saying, This is the way, walk ye in it.* Mark the connexion; you shall see your Teachers, and in seeing them shall here a voice, that is, of the Spirit. The ordinances are they which convey the Spirit in its motions to us: and to this purpose I may accommodate that of the Prophet *Zechariah*, where it is said, that the two Olive-branches did empty themselves of the golden oile, by the two golden pipes, and so it ran into the Candlestick. This Candlestick is the Church, the oile is the motions of Gods Spirit, and these motions they runne through ordinances; they are those golden pipes which convey the Spirits motions into your hearts. It is with the motions of the Spirit and holy ordinances, as it is with the blood and Spirit, and the veines and arteries; for as these convey the blood and spirit to each part; so also ordinances convey the graces and comforts of the Spirit to each believing member of Christ. Wait upon the Preaching of the Word, and then wait also upon prayer; that will be a meanes whereby you shall obtaine the Spirit. Christ he makes this an encouragement to prayer: *If ye then being evil know how to give good gifts to your children; how much more (sayes he) shall your heavenly Father give the holy Spirit to them that ask him?* Go therefore to God in prayer, and that will be a meane to bring the Spirit into thy heart.

3. Be much alone in holy meditation. Christ could tell you that he was alone, and yet (sayes he) *I am not alone, because the Father is with me*; So you, if you are alone in meditation, yet you will not be alone, because the Spirit will be with you in its holy motions. That as *Isaac* when

Isa. 30. 20,
21.

Zech. 4. 12

Luke 11. 13

he

G

en. 24.
6 J. 64.1 Kings
19. 12.

he went forth to meditate, it is said that when he saw *Rebecah*, that mercy he so long prayed for: so may I say to thee, be much in meditation and the Spirit which thou hast prayed for shall be given in unto thee. As *Elijah* when he was in the mountain, he perceived that the Lord was in the still voice; so will the soul at last perceive, that though the holy Spirit is not in the strong winde of boisterous passions, yet he will be in the still voice of holy meditation.

Direſt. 6

Look more after the holy motions of the Spirit, then after the ravishing comforts of the Spirit; and the reason is this, because you more need the Spirits motions; you may go to heaven without comfort, but you cannot go to heaven without grace; though it be the ravishing-work of the Spirit, which makes my life comfortable, yet it is the holy work of the Spirit which makes my soule saveable. The sealing work of the Spirit, whereby I cry, Abba Father, gives comfort; but the Sanctifying work of the Spirit, whereby I mortifie the deeds of the flesh, *Romans* 8. 13, 14, 15. is the ground of that comfort.

Direſt. 7

And lastly, take heed that you do not mistake moral perswasions, for the Spirits motions. This is a very useful rule. Men are apt if they have a good motion to intitle it unto the Spirit; whereas there may be a thousand good motions in thy minde, which may meerly come from moral perswasion. Meere nature may make a Reprobate go farre; how do you read of flashes of joy in *Herod*? he heard *John Baptist* gladly; of pangs of fear, and horrour in *Felix*? and fits of sorrow and grief in *Judas*? yet all these came from the force of moral perswasion, and were not saving workings of the Spirit.

That you may not be mistaken about moral perswasion: I shall give you four differences between it and the Spirits workings.

1. Moral perswasion it may move a man to do good, but it never changes the affections. And therefore you read of those, *That did not receive the truth in the love of it.* Which intimates

2 Thes. 2.
10

imates

makes that men may receive the truth in the notion of it, and yet not in the love of it. And hence are those expressions, *Of speaking the truth in love, or doing the truth in love*; whatsoever you do, you must do it in love. Now moral persuasion may move you to do a good act, but it never draws out your affections in love to the things you do.

2. Moral persuasion presses men to do good, but it gives them no power to do the thing it persuades to. Moral persuasion may give a man an eye, to see what is to be done; but the Spirit it gives not only an eye, but a hand also, and helps us in the doing of that good whereunto it persuades.

3. Moral persuasion moves men to do good more out of hope of reward, or fear of punishment than of love to grace, or holiness; it looks more at what God gives, than what he requires; and hath more respect to the reward of grace, than to grace it self.

4. Moral persuasions they are partial persuasions; they move a man to some kindes of good, but not to all good; to good that may be easily done, but not to difficult duties; to outward, but not to inward good: but the Spirit's motions they are universal; there is no good act, but the Spirit it moves a man to.

Of comfort, Consider in the general what cause of comfort we have, in that the Lord hath promised to us more of this Spirit than he gave out under the Law. *It shall come to pass in the last dayes, (saith God) that I will pour out my Spirit upon all flesh.* The Spirit it reveales things now more clearly, and more abundantly. In the last dayes the Spirit speaks expressly: before they saw things darkly, but now we see face to face, that is, more plainly; there shall be a more full revelation of the Spirit, *when the light of the Moone shall be as the light of the Sunne, and the light of the Sunne seven-fold, as the light of seven dayes.* And hence is that promise, that knowledge shall fill the earth as water filleth the sea. In other ages the Mystery of Christ was not made known unto the sons of men, as it is now revealed unto us by the

O

Spirit.

Eph. 4.15.
And how
ever it
is done

Rom. 8.
16.

U/c. 1.

Ag. 1.7.

Is. 10.16.

Eph. 3.5.

Spirit. Bless God then ; this is a general comfort that more of the Spirit was reserved under the New Testament, then was dispensed under the Old.

In particular, there are six comforts which I shall lay down for such who walk after the guidance and motions of Gods Spirit.

1. The Spirit of God will be a sure guide to you, to discover to you, and to lead you in all truth ; so saith our Saviour. *He will guide you into all truth, that is, into all truth necessary to salvation.* A like place you have in the same Evangelist, where it is said, that *the Spirit shall teach you all things ; that is, all things needful for an elect man to know that he may be saved.* The Spirit of God reveals the Mysteries of salvation to his people, and therefore you read, that *eye hath not seen, nor eare heard, neither have entred into the heart of man the things which God hath prepared for them, which love him ; but God hath revealed them unto us by his Spirit.* The Spirit it makes known to us Gospel-truths, and reveals Gospel-Mysteries, *The spiritual man judgeth all things, yet he himself is judged of no man ; he hath the Spirit of God enabling him to discern of Doctrines whether they be true or false ; and sayes the Apostle, he himself is judged of no man ; that is, he is so assured of the truth of his Doctrine, that other men cannot pervert it.*

Hilderſam
in Psalm
51. Ps
774.
Rom. 8. 14.

Gal. 4. 6.

2. The Spirit will not be only a guide to lead you, but a seale to assure you of your Adoption. *As many as are led by the Spirit of God, (that is, which walk after its motions, and guidance) they are the Sonnes of God.* And because ye are Sonnes, *God hath sent forth the Spirit of his Sonne into your hearts, crying, Abba, Father ; that is, giving you a farther assurance, and Seale of your Sonneship, that you may with more boldness pour out your hearts into the bosome of your Father.*

1 John 3.

24.

Chap. 4. 13

3. The Spirit will be an evidence unto thee of thy union with Jesus Christ. So saith the Apostle, *Hereby we know that he abideth in us, by the Spirit which he hath given to us. And hereby we know that we dwell in him,*

and

and he in us, because he hath given us of his Spirit. Get therefore the Spirit into thy heart and follow its motions and guidance, and hereby wilt thou be assured of thy union with Christ.

4. Walk in the Spirit, and it will be a sure pledge to thee, that thou art exempted from damnation and brought into a state of salvation. *There is no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit.* it will be an evidence to you that you are past damnation.

Rom. 8. 1.

5. That you are free from the curse and power of the law. *If ye be led of the Spirit, ye are not under the law.* You must not understand it as if you were not under the moral law as a rule of life, but only that you are freed from the curse of it, so you are not under the curse of it.

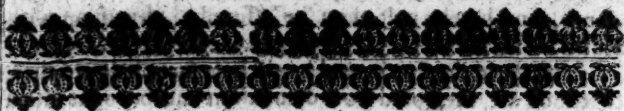
Gal. 5. 18.

Liberati sumus per Christum a damnatione, non a directione legis.

6. And lastly, if ye have the Spirit of God, and walk after its guidance, here will be your comfort, that ye shall not fulfil the lusts of the flesh. And this brings me to the second Doctrine, to wit, that walking after the Spirit is an especial helpe to Beleevers, that they shall not fulfil the lusts of the flesh; though they may act the lusts of the flesh, and commit those sinnes which the Devil, and their own hearts may move them to, yet they shall not fulfil the lusts of the flesh. ——— But more of this in the following Sermons.

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G A L. 5. verse 16.

And ye shall not fulfill the lusts of the flesh.—

SER M.
XI Ac
Lawrence
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don. De-
cemb. 15.
1650.

I Have hitherto treated on the duty, *walk in the Spirit*; And am now to treat of the benefit annexed to this duty, — *And ye shall not fulfil the lusts of the flesh.* —

In the handling of which, I shall first explaine it, and then give you the Doctrine.

There are two things to be opened. First, what is meant by the lusts of the flesh? — Secondly, what is meant by fulfilling these lusts?

Quest. 1.
Answ. 1.

What is meant by this phrase the lusts of the flesh?

By the lusts of the flesh, if you take them for the natural desires of the body, then this Text cannot be made true; for we may and do fulfil the natural appetite of the body; if it be hungry, we give it meat; if thirsty, we give it drink; if weary, we give it rest: So that the lusts of the flesh, if you take them for the natural desires of the body; these ye may lawfully fulfill; therefore it cannot be so taken here.

2. Neither is it to be confined to the sinne of incontinency, but to be taken more comprehensively, for the fulness of our corrupt nature, the lusts and motions whereof you must not fulfill.

3. These motions and lusts of corrupt nature must be considered two ways. — First, either as a power. Or secondly as an act.

I. As

1. As a power, and so they note that radical indisposition that is in mans nature to good, and its proneness to evil Or —

2. As an act, and so it notes those sinful motions to sin that come from corrupt nature; and so I take the meaning of this place, *You shall not fulfil the lusts of the flesh*, that is, walk according to the dictates and motions of the Spirit, and you shall not act those sinful motions which arise from corrupt nature.

1 Pet. 2.11

But then a farther question is, *What is meant by not fulfilling these lusts of the flesh?*

Quest. 2.

To which I answer; 1. Negitively, we must not understand this, as if so be we were not to have any lusts of the flesh in us. But secondly, that if you walk after the Spirits motions, you shall not yield to the motions of sinne, with so strong an inclination and bent of the will as wicked and unregenerate men do, so you shall not fulfil the lusts of the flesh.

Ans.

Before I come to handle the Doctrine, I shall premise these particulars.

1. This benefit here annexed may be understood, either preceptively, or promissively; either as a precept what you should do. or as a promise what you shall do. And the Translators of the Bible it seemes were at a stand, how to render these words *et non relictis*. Beza renders them *ne pericite* preceptively, fulfill not; the vulgar, *ne perficietis*, you shall not fulfill.

Which our translatours followed, but as you may perceive, put also the other rendering and reading in the Margin. But it is not material which way you take it.

2. This promise, (for so it seems to be taken) it is not to be taken absolutely, but conditionally; my meaning is this, God doth not promise this absolutely, but upon this condition, *If you walk in the Spirit*, on this condition, *you shall not fulfil the lusts of the flesh*.

3. It is not said, you shall not have the lusts of the flesh, for what man is there which hath them not? But you shall not fulfill them.

4. We

is adu-
as capis

4. We read in our translation the lusts of the flesh; but it is the Greek, *The lust of the flesh*, in the singular number. Now what may be the reason that though the Word be in the singular number, yet it is read in the plural? For this reason, because the sinne of nature, though it be but one Masse of sin, yet it hath many finnes in the wombe of it, and there may be this use made of the translation, That though the sin of nature be but one, yet seminally there are all the finnes in the world contained in it.

5. Touching the benefit annexed, there is no cause of doubting to be left in your mindes, that this benefit shall not be yours, if you perform the condition. Do you walk in the Spirit, and God will keep you that you shall not fulfil the lusts of the flesh; and this I draw from the Apostles Assertion, in these words; *This I say then, Walk in the Spirit, and ye shall not fulfil the lusts of the flesh. This I say*, as if the Apostle should say, This is that which I have to speak to you in the name of the Lord, that if you walk in the Spirit, you shall not fulfil, &c.

Now having premised these particulars, the Doctrine is this.

Doctr.

That walking after the guidance, or motions of the Spirit, is an especial means to keep men that they shall not yield to the lusts of the flesh with so strong a full bent of the will, as wicked and ungodly men, when they sin against God.

This is a very fruitful point, the promise is not to be taken absolutely, you shall not fulfil them at all; but comparatively, you shall not sin as wicked men do; you may sin, but you shall not regard iniquity in your heart, as the phrase is, *Psal. 66. 18. you shall not commit sin*, *οὐκ ἁμαρταν* 1 John 3. 9. as wicked men do, who make a trade of sin.

In the handling of this point I shall onely dispatch this one thing, to shew you how the wicked do sin, and fulfil the lusts of the flesh, that all godly men which walk after the guidance of the Spirit, shall not so sin.

1. They

1. They who walk after the Spirit, they shall not sin so willfully, nor so voluntarily as wicked men do. If we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin. Godly men they do not sin with so strong a bent of will as wicked men do; sin they do, and they sin with their wills to, but there is much resistance in the will against the will, it is not a full consent of the will, nor a full bent and tendency of the heart: and therefore says the Apostle Paul, *The evil that I would not, that I do.* Paul he tells you he did evil, but he tells you also that he did not will the evil he did. A godly man he sometimes yeelds to sin, as to an usurping Tyrant, but never as to his natural Lord. Wicked men they will the evil they do, but godly men will the good they do not. Wicked men they sin with all their will, because there is no part of their will regenerated; and therefore says the Psalmist, speaking of a wicked man, *Thou givest thy self to speak evil.* It is remarkable that variation of expression concerning Ahab and Paul. Ahab, it is said of him, that he sold himself to work wickedness; but of Paul it is said, that he was sold under sin. They were both sold, but there is this difference. Ahab he sold himself; but Paul was sold, he did not sell himself. Ahab's act was a voluntary act, he sold himself; but Paul was sold under sin, it was not voluntary, but against his will.

2. Those who walk after the Spirit, they do not fulfil the lusts of the flesh so impudently as wicked men do. Wicked men they commit wickedness before the Sun, and are not ashamed; therefore says the Lord by his Prophet, *Were they ashamed, when they had committed abominations? nay, they were not at all ashamed, neither could they blush. Thou hast a whoredom forehead (says the same Prophet) thou refusedst to be ashamed.* The wicked they have cast off shame, and therefore says the Prophet Zephaniah, *the unjust knoweth no shame; they will not be ashamed when they have done wickedly; as that whore she finds a young man, and she catches him, and kissed him, and with an impudent face said unto him, I have peace-offerings with me, this day have I payed my*

Heb 10.
26.

Rom. 7. 19.

Psal. 50. 19
Impii de-
testantur
impietate,
& bellum
inducunt
perspecta
veritati,
uti fecit
Saul, Ahab
Julianus
Apostata,
Atrius, &
alii qui rum
excoranda
est memo-
ria. B. 23.
Rom. 7. 14
1 Kings
22. 25.
Jer. 6. 15.
Ch. 8. 12.
Jer. 3. 7.
Zeph. 3. 5.
Prov. 7. 13.
14.

voe.

3. Thus wicked men they sin impudently, and are not ashamed when they have committed abomination; but the godly they do not so sin. *What fruit had ye then in these things wherof ye are now ashamed?* (saith the Apostle.) And Ezra, *Oh God, our iniquities are increased, I blush and am ashamed to look up.* The godly they do not sin so impudently as wicked men do.

4. Neither so boasting as wicked men: ungodly men they boast in their ungodly deeds; and therefore sayes the Psalmist to Daeg, *Why boastest thou thy self in mischief, oh mighty man?* It seems Daeg did not onely kill those innocent Priests, but boasted of his villany and wickedness. Hence it is said, that the Apostle Paul, wept over some that were enemies to the crosse of Christ, whose glory was in their shame, that is, in their sin. A regenerate man may act sin, and hide sin; nay, he may extenuate sin, he may mince the matter, and put off, and excuse it all he can; but we never read of a regenerate man which did boast in his sin. A godly man may go neer, even to the suburbs of hell, by his sin; but he never glories in shame, nor boasts of his sin.

5. Godly men they sin not so rejoycingly as wicked men do. The Prophet Jeremiah tels you of some, *that when they did evil, they rejoyced. It is a sport to a fool to do mischief,* as the wise man tells you. By Solomons fool is meant a wicked man, and such are they, *who rejoyce to do evil, and delight in the forwardness of the wicked.* Ungodliness, it is a wicked mans sport, he makes a jest of sin, *but a man of understanding hath wisdom, that is, he hath more wisdom then to make a sport of sin; he knowes that they shall be damned, that have pleasure in unrighteousness;* and therefore he dares not sin rejoycingly as other men do; he hath wisdom rather to mourne for it, as David, *I will declare mine iniquity, I will be sorry for my sin.*

6. Godly men they sin not so plottingly, and contrivingly, as unregenerate men. It is true, godly men they may yeild to the lusts of the flesh, they may act sin, but they are not so cunning to contrive it. *He that committeth sin, is of the Devil.*

It is not said, He that sins, but he that commits sin, that is he that *makes sin*. The word is taken from Artificers, that are skilful and cunning about their work: Godly men are bunglers about sin, but wicked men they do it artificially. Hence it is said, that *they are wise to do evil; and skilful to destroy*. David he tells you, *The proud have forged a lie against me*. It is bad to tell alie, but worse to forge a lie. It is an expresseion drawn from Smiths, that when they would bring a piece of iron into a curious frame, they bring it to the forge. Wicked men, they are as skillul in the way of sin, as if they were bound apprentice to it. Therefore we read of them, that their tongues are *said to frame deceit*. It is said, that Christ at the last day will put away those who are *Workers of iniquity*; all are actors of iniquity, but all do not work iniquity, that is, they do not make a trade of sin, neither are cunning in the cursed craft of sin.

6. Godly men, they sin not so deliberately as wicked men do. A godly man (it is true) may be carried to sin through the violence of temptation, and through the treacherousness of his own spirit, but he doth not deliberate sin, pause, and consider with himself how he may commit it: *Wo be to them that devise iniquity, and work evil upon their beds: and when the morning is light they practise it, Wicked men are said to shut their eyes to devise froward things.* Which is a posture which argues the intents of the minde, because by opening of the eyes many objects are administered, whereby the minde is distracted. Thus wicked men, they plot, contrive, and deliberate how they may commit sin: wicked men are students in sin. But remember that at the day of judgement, God will not onely call thee to an account for thy actions, but for thy deliberations, and the debates of thy minde, how thou mightest commit such a sin, though it were never acted by thee; *then will God make manifest the counsells of the hearts:* all those deliberate thoughts, and purposes that were in your minde to sin, these will God make manifest, and judge you, even for the counsells of the heart. The Psalmist tells you that *a wicked man, he deviseth mischief upon his bed,*

Gal. 6. 7.
 id est pro.
 ἀποδοῦναι
 si praesump-
 tione sit a
 carne et
 Satana, et
 in cautus
 incidit in
 insidias.
 Bzz.

he setteth himself in a way that is not good. He deviseth this chief, there is his deliberation, and sets himself in a way that is not good, that is a further expression of it. A godly man may be turned aside by the Devil and his own heart, but the wicked they set themselves in a way of sin. A godly man may be *overaken with sin*, as the Apostle tells you, which intimates that he is going from it, but a wicked man, he goes not from sin, but sets himself in a way which is not good. It is true I must confess, as Divines upon this case, that in a sense there may be deliberation in a godly man to sin, yet there is great difference between the godly and the wicked herein. There is difference betwixt the deliberating about the act of sin, and between a deliberation to find out an occasion how to commit sin. A godly man he may be deliberate about the act, he may rowl the Sun in his fancie, but a godly man doth not deliberate how to finde an occasion whereby he may be wicked. There was a deliberation in *David*, when he committed adultery, but he did not deliberate about the occasion to find it out; he did not go to his house-top, thinking with himself that there he should see a woman to lust after; but when he was there, the Devil presented him with an occasion, and when the occasion was found out, then he did not deliberate how to commit that foul sin. The like may be said about his deliberation in the death of *Uriah*, for though he did it deliberately, yet the violence of the temptation that then was upon him, pressed him thereunto. But now wicked men they deliberate how they may finde occasions to sin, they are Devils to themselves, plotting how they may do mischief, they tempt the Devils to tempt them.

7. Godly men, they do not fulfil the lusts of the flesh so eagerly, and intently as wicked men do, who are eagerly set upon their lusts. The adulterous thoughts of the wicked are compared to the neighing of a well-fed horse, which is a very strong desire, and to the fury of a horse rushing into the battel; wicked men are as eager in the pursuit of their lusts, as ever a horse was to rush into the battel. You read in *Exod. 32.* that the people were set on mischief, which

intimated

Jer. 7. 8.
 Chap. 8. 6.

Exod. 32.
 32.

intimated their eagerness to do wickedly. How eager was *Amnon* to satisfy his lust? inasmuch that he was sick: And how sick was *Abah* for *Naboth's* vineyard? they were so impatiently bent upon their lusts. But good men though they sin yet they do not sin so eagerly, and therefore the Apostle he makes this a difference between godly and wicked men, the wicked they commit all iniquity, and all iniquity with greediness. It is said of the wicked that their heart walketh after their detestable things.

8. Godly men they do not sin so resolutely as wicked men do; wicked men are so resolved upon their lusts that there is no taking of them off. When God bids the people leave their Idolatry, they say, *No, we have loved strangers, and after them we will go*; as if they should say, we have done evil, and we will do evil still. Thus at another time when they had burned incense to the Queen of heaven, and the Lord had commanded them to leave their Idolatry, and threatened to punish them, yet say they, *As for the word which thou hast spoken to us in the name of the Lord, we will not hearken unto thee*; They were resolved to follow their wickedness. A wicked man is so set upon his sin, that it takes away his sleep. He sleeps not unless he hath done some mischief, and his sleep is taken away, unless he cause some to fall; but godly men they do not sin so resolutely. It is true, a godly man may have a purpose to set a sin, though he may know it to be a sin, but a little good counsel will take him off. That of *David* is very remarkable, how resolved was he to kill *Nabal* and all his family; and what a bloody resolution was it? nay, he had bound himself under an oath, and was going up to execute his bloody resolution, but at last *Abigail* meets him, and by her good counsel how soon was he brought off from his resolution? And blessed be the Lord God of Israel, (says he) which sent thee this day to meet me, and blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood. Godly men they are not so resolved upon wickedness; a little good advise will bring them off, and they

Eph. 4.19
is waso
relin.
Ezek. 1.23

Ier. 2.35.

Ier. 44.16.

Prov. 4.16.

1 Sam. 15.
32, 33.

will blesse God for such preventing counsell, and you for giving it them.

*Nilgravis
tas. in suo
centro.*

Psal. 1.1.

9. They do not sinne so contentedly as wicked men. Wicked men they sinne contentedly because they are in their proper element, when they are sinning. Now Philosophers say of the elements; that the earth is not heavy in its proper place. Wicked men they are as swine in the myre, it pleases them to be there; but for a sheep to be in the myre, how doth it trouble it? 'tis their desire to be in the green Pastures. Wicked men they not only walk, and stand, but sit down in sinne, which argues their contentednesse therein. But it is not so with the godly, there is that difference between sinne in a good man and in a wicked man, as their is between poyson being in a man and a toad; poyson in the toad, contents it, because it is natural; but poyson in a man how doth it offend him? thus it is between sinne in the godly and the wicked: Sinne in the wicked it contents him, because it is natural to him; but sinne in the godly it is like poyson in a mans body, it tortures, and torments him.

*Psal. 139.
23. 24.*

10. A godly man he doth not sinne so customarily as wicked men do. A wicked man he makes it his custome to sinne, it is his way wherein he walks, and therefore sayes David, *Search me, O God, and know my heart, and my thoughts: And see if there be any wicked way in me:* There may be a work of wickednesse in a godly man, but there is not a way of wickednesse in him. The wicked are accustomed to a way of wickednesse, and as the Prophet speaks, *If the Leopard can cleanse his spots, or the blackmore his skin, then may they also, who are accustomed to do evil.* Sinne in a wicked man it is like water in a river, you saw it there yesterday, and you may see it to day, alwayes it is there; when they are in a way of sinne, they are in their proper course; but sinne in a godly man, it is like the water of a land-flood, you see it to day but to morrow it is gone; sinne it is not a customary thing to them.

11. They who walk after the Spirit, they yield not to sinne so indulgently as wicked men; the Prophet he brands wicked

wicked men with this, that *in heart they work wickednesse*, they sinne with their hearts; and in another place he saith, *Their inward part is very wickednesse*, that is, their sinne it comes from their hearts. Hence also they are described to be such *whose heart walketh after detestable things*, they sinne affectionately; but a good mans heart it is not so taken up with sinne. The wicked are said to hide sinne under their tongues as a sweet morsel, but the godly though they may have sin in their mouths, yet it is there as a bitter morsel, it is unpleasant to them. A wicked man is as indulgent to his sinne, though he know it will be his ruine, as *David* was to *Abalom*, and he deals gently with it; but it is otherwise with the godly, for though he be overtaken with a sinne, yet he takes revenge of it; and therefore sayes *Paul*, *I find a law that when I would do good, evil is present with me. For I delight in the law of God after the inward man.* My inward man is changed, and therefore sayes he, *With the minde I my self serve the law of God, but with the flesh the law of sinne*: Godly men they do not delight in a courie of sinne.

12. And lastly, they do not sinne so maliciously as wicked men: The *Psalmist* hath a propheticall prayer against such, *Lord, (sayes he) be not merciful, to them that sinne of malicious wickednesse*; good men who walk after the Spirit, they never sinne so as to despight the Spirit of grace; they sinne inconsiderately, but they never sinne maliciously. Now summe up all these particulars, and you will see the text is true, that *if ye walk in the Spirit, ye shall not fulfil the lusts of the flesh*, that is, you shall not sinne after the manner, and after that rate as wicked men sinne.

You who have the Spirit of God, blesse God, that you have such a preservative to keep you from sinning so as wicked men sinne. Why is it that the wicked sinne so as they do? but because they have not the Spirit of God? Hast thou not the same inclinations with the worst that are? other mens abominable actions, are but commentaries upon thy heart: You have cause to blesse God, because otherwise you would commit more sinnes then you do; and those which

Psal. 58. 2.

Psal. 5. 9.

Jer. 17. 21.

2 Cor. 7.

11.

Rom. 7. 21.

12.

Verse. 25.

Use 1.

which you do commit, after a worse manner more willingly, more eagerly, more wilfully; bless God therefore in this regard for his holy Spirit.

Use 2.

You may learn the happiness of a godly man, and the misery of a wicked man. The happiness of a godly man, that thou hast the Spirit to keep thee from sinning so as other men sin; and the Scripture speaks of a godly man in this regard, as if he had no sin at all. *Whoever is borne of God* (saies the Apostle) *doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is borne of God.* It is not to be taken absolutely, as if we had no sin; but comparatively, he cannot sin so as wicked men. *These things write I unto you, that ye sin not, saith the Apostle.* And as it is said of Job, that in all this he sinned not, These expressions are not to be taken absolutely, but comparatively; not that godly men sin not at all, but that they sin not after that manner wicked men do. *Thou shalt visit thy habitation, and shalt not sin, saith Job.* What an honour then is this put upon the godly, that because they sin not as the wicked, therefore the Scripture makes mention of them, as if they did not sin at all?

But farther, see the misery of the wicked; what a case are they in, who have not the Spirit of God to lay a controul upon their sinful natures? what servants to sin are they? what vassals to their own lusts? when the devil tempts from without, and their own lusts from within, they have no Spirit of God to withhold them. Wicked men, they sin so as no godly men can; and therefore, saith the Lord. *They have corrupted themselves, and their spot is not the spot of my children.* It is true, I confess, there may be a spice of those particulars I mentioned, in thy practise; there may be something of the will in sin, some delectation, some deliberation; yet do not be discouraged if thy heart yeild not fully, if there be not such a strong bent of will to sin as is found in wicked men.

1 Joh. 3. 9

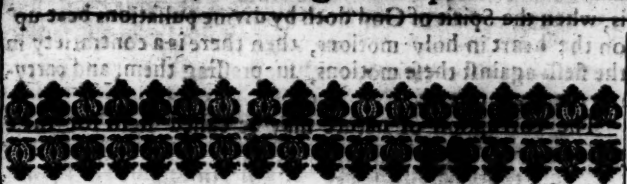
Non bo-
mines, sed
monstra bo-
minum sunt
Pelagiani,
Cathari,
Caelestiani,
Donatiste,
Anabap-
tiste, Liber-
tini, qui ex
hoc loco
perfectio-
nem illam
somniaut, a
qua absunt
ipsi omni-
um homi-
num lon-
gissimi.

Chap. 2. 1.

Job 1. 22.

Job 5. 24.

Deut. 32. 5



GAL. 5. VERSE 17.

For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would.

SERM.
XII. At
Lawrence
Fury, Lon-
don. De-
cemb. 15.
1650.

HAVING treated in several Sermons upon the Verse foregoing, concerning walking in the Spirit; I come now to handle this Verse, which contains in it the combat between the flesh and the Spirit.

I shall only open the first clause of the Text at this time, and dispatch the other in order.

The first onser, given in this spiritual combat, is by the flesh. *The flesh lusts against the Spirit*; to open which, two things must be unfolded.

1. What is meant by *flesh*?
2. What is meant by the *Spirit*? and then what by the *lusting of the flesh against the Spirit*?

Quest.
+1
Answ.

By *flesh* is to be understood, the corruption of mans nature by original sin, which corruption may be understood, either as an habit, or as an act. If you consider the *flesh* as an habit, then it notes that primitive, radical, and original indisposition in mans nature to good. — But if it be taken as an act, then it notes our corrupt motions against grace, and so I take it in this place; *The flesh lusteth against the Spirit*, that

is, when the Spirit of God doth by divine pulsations beat up on the heart in holy motions, then there is a contrariety in the flesh against these motions, suppressing them, and carrying the heart to evil.

The corruption of nature may be called flesh for these reasons.

1. Because the soul was defiled with corruption immediately upon its union and conjunction with the body. It is true, there is a contest among Divines, when the soul comes to be corrupted, seeing it is infused by creation, and is therefore pure? But the generality of Authors conclude upon this; that immediately upon the conjunction of the soul with the body, the creature is said to have natural corruption; and for this reason some think that corrupt nature is called flesh; because man is naturally corrupted, as soon as soule and Body joyn together.

2. Corrupt nature is called flesh; because this corruption of nature remaines, as long as we carry flesh and blood about with us; as long as you have flesh, you shall have sin. The body of death is not destroyed, but by the death of the body, and therefore corruption may be called flesh.

3. Because the motions of corrupt nature are naturally as dear to a man, as his own flesh: *No man yet ever hated his own flesh*, and this is the reason why the Scripture calls it a *right hand*, and a *right eye*; corruption of nature it is closely joyned to a man.

Ephes. 5.

29.

Mark. 5. 19

30.

Quest. 2.

Ans. W.

Gal. 3. 2.

14.

Gal. 6. 29.

Gal. 5. 5.

16. 17. 18.

22. 25.

What is meant by the *spirit*?

By *spirit* some understand the soul of regenerate man, but this seems to be incoherent, the scope of the place carrying it to something else, though this also may be included. Therefore by *spirit* is to be understood, the holy motions and workings of Gods Spirit; and there the *flesh* is said to lust against, and it is apparent that it is thus to be understood, because *spirit* is so taken in the foregoing Verse, and also in the Verse following my Text, so that by *spirit* I understand the motions and workings of Gods Spirit in the soul. And in this sense is the

word

word *spirit* taken in most places of this Epistle.

What is meant here by *lust*?

Quest. 3.
Answ.

When it is said to *lust against the Spirit*, you may observe, that it is not said to work against the Spirit, nor act against the Spirit; though sin be of an active nature, yet it is not always in the act; but though it be not always acting, yet it is always *lusting*; there is an opposite disposition in nature to the work of Gods Spirit upon the heart. In the words you may observe three parts.

1. A double conflict; *The flesh lusteth against the Spirit, and the Spirit against the flesh.*

2. A double cause; *These are contrary the one to the other*, the flesh contrary to the Spirit, and the Spirit contrary to the flesh.

3. Here is a double consequent; *So that ye cannot do the things ye would*; the flesh lusts against the Spirit, so that ye cannot do the good ye would, and the Spirit against the flesh, so that ye cannot do the evil ye would.

Before I raise the doctrine, I shall premise a few particulars to be considered of.

1. This conflict between the flesh and the Spirit, it was not found in innocency; then there was an harmony between the motions of Gods Spirit, and all the powers and faculties both of soule and body; *God made man upright*;

2. This conflict, it shall not be found in a state of glory; for then thou shalt be all Spirit, and no corrupt flesh, for then the flesh shall be utterly abolished.

3. This opposition, it is not found in infancy; it is true, there is a corrupt nature in infants, sinful motions in children; but there is not that which we call actual opposition, because they cannot exercise neither grace nor sin.

4. This conflict, it is not found in the state of unregeneracy: while a man is wholly unregenerate, he hath no saving motions in him; and there cannot be an opposition, but where there are two contraries.

Q

5. That

5. That the time of this life, is the time how long this conflict shall last; it cannot be ended until this life be ended; until thou castest off the body of flesh, thou shalt not be rid of the motions of sin.

6. That even in the most holy that are, there will be this conflict between the *flesh* and *Spirit*; and those who have most grace, are most sensible of the contest of the *flesh* against the *Spirit*.

7. That even regenerate men do more often side with the motions of the *flesh*, then close with the motions of the *Spirit*; they are more in sin, then in obedience; more in embracing sinful motions, then in entertaining divine motions: some gather this from the Apostles variation of speech when he saies, *The works of the flesh are manifest*, but he doth not say so of the fruits of the *Spirit*; intimating that men are apt to close with the *flesh* rather then with the *Spirit*.

8. These motions of corrupt nature, they do not only reside in the inferiour part of man, as the concupiscible faculty exciting to gluttony and lusts, irascible to envy and wrath; but also in the superiour part; (though the Papists would make us believe otherwise.) The more noble and rational faculties of man are become corrupt; thou art become vain in thy reason, and in thy imagination; thy understanding is rained, and thy will rebellious; thy affections displaced; thy superiour faculties are defiled. — Now having laid down these particulars, I come to raise the Doctrine, which is this.

Doct.

That the motions, or inclinations in our natures to sin, do ever conflict or warre against the motions of Gods Spirit pressing us to good.

I shall not dilate upon the proving of this point; it is written legibly in the Word, and engraven in every mans experience. — Therefore in the handling thereof there are several Queries I shall dispatch, and then shall give you the Use.

Ques. I.

Wherein consists this conflict between the *flesh* and the *Spirit*?

In stirring up in the heart motions to sin, when the Spirit dissuades from sin. Thus the Apostle Paul, he speaks it in the name of the regenerate, (sayes he) *When we were in the flesh, the motions of Sinne which were by the law, (accidentally) did work in our members to bring forth fruits unto death.* Not only in unregeneracy do motions arise from corrupt nature, contrary to Gods Spirit, but in a regenerate man: *Every man is tempted when he is drawn away of his own lusts and enticed,* that is, by original sin; and thus Paul, he speaks of himself as converted, (sayes he) *I see another law in my members warring against the law of my minde, and bringing me into captivity to the law of sin, which is in my members;* the Apostle he calls sinnea law, because it had a force over him and brought him into captivity; the law of his members did warre against the law of his minde, by provoking him to sin.

Ans. 1.

Rom. 7. 5.

James 1. 7, 14.

Rom. 7. 23.

Ans. 2.

Rom. 7. 9.

Ans. 3.

Rom. 7. 18.

Qu. 2.

By quenching, and stifling the good motions of the Spirit that presses us to good. The Spirit's office is not only to testify to us our graces, and to evidence to us our interest in Christ; but also to excite and stir up holy motions in the heart. Now the flesh it doth what it can to quench all these good motions; hence it is that Paul complains of himself, *that the good he would do, he did not, and the evil he would not do, that he did;* and this arose from that corruption of nature, which in the whole Chapter he complains of; and herein chiefly consists the opposition that is between the flesh and the Spirit.

By interrupting you when you are about good duties; if the flesh cannot prevaile with you to make you not do, it will labour to make you misdo duty; and herein is the great finfulness of it. *To will it present with me, (saith Paul) but how to performe that which is good I finde not;* as if he should say, I have alwayes an evil nature within me, which is interrupting me and debilitating me, that I cannot do the good I would; herein consists the conflict between the flesh and the Spirit.

How doth the flesh oppose the Spirit and provoke to sinne? the Spirit

Spirit dissuades from sin, the flesh inticeth to sin. Now what way doth the flesh take to intice to sin, so as thereby to conflict with the Spirit?

Ans^w. 1.

Rom. 7. 5.

In general, the way and manner which the flesh takes to oppose the Spirit, it is very sly and subtil: Hence is that of Paul, (sayes he) *Sinne taking occasion by the commandment, deceived me, and by it slew me*; by sinne he means not actual, but original sin; the sin of nature is very subtil to deceive, as will appear

Eph. 4. 22.

Heb. 3. 13.

1. By the names the Scripture gives to the sin of nature, *They are called deceitful lusts*. There is great deceitfulness in sin, according to that exhortation of the Apostle, *Exhort one another daily, while it is called to day, lest any of you be hardened through the deceitfulness of sin*.

Rom. 7. 11.

2. The sin of nature is deceitful, as appears by the experience of Gods people; *Sinne taking occasion (saith Paul) by the commandment, deceived me, and by it slew me*.

Jer. 17. 9.

Quicquid efficit tale,

est magis tale.

3. Because this sin of nature, it is that which makes the heart *deceitful above all things, and desperately wicked*; the heart is deceitful, and is very subtil therein.

In particular, there are seven ways by which corrupt nature intices men to sin.

Ans^w. 2.

1. By varnishing over sinne with the colour and paint of grace. As a light woman may sometimes dresse her self in modest attire, that so she may not be suspected; so thy heart may varnish over sin, that thereby it may the sooner deceive thee. As it is usual that the beautiful face of grace by the corruption of our hearts may be smothered over with deformity; as that tender conscience may be ressed a needlesse scrupulosity, zeal may be called rashnesse, holy walking, needlesse and precise nicenesse; patience in bearing suffering cowardise and lownesse of spirit. — So thy corrupt heart on the contrary may paint over foule sinne with the varnish of grace. So many have painted over the foule sinne of covetousnesse with the vertue of singularity and christiannesse, pride called neatnesse, drunknesse good fellowship, prodigality may be stiled generous magnanimity, and

and such like varnish doth the world put upon the deformed face of sin.

And as for practice, so also for opinion; how are old Heresies that may be found in *Enochian* and other Authors, how are they termed new lights? how are Satans delusions termed the Spirits motions? how is loose walking termed Christian liberty? This varnishing of sinne with the paint of seeming grace comes from our corrupt natures, and is one way by which the flesh in ties to sin.

2. By perswading thee that there are some sins, that there is no fear of thy committing them. The devil hath a great advantage over men in this regard. Our own hearts sometimes tell us, that there are some sins, so foule, and so contrary to our natural temper, and we think we have such a measure of grace, that certainly we shall never commit them; thus it was with wicked *Haman*, when the Prophet told him what evil he should do unto Israel, that he should *burn their Cities, slay their young men, dash children against the stones, and rip up women with child*; *Haman* could not believe this, but says he, *Let thy servants do as they shall see good*; thus *Peters* heart deceived him, *Though all men forsake thee, (says he) yet I will not*; but how did his heart deceive him? even a godly man may be thus cheated by his own heart. Men will not believe their hearts to be so bad as they are, and when the heart is once brought to this to think that there are some sinnes which it shall never commit, by that means a man grows secure and is thereby the more easie drawn unto it. Thus *David*, who made conscience of lesser matters, for his conscience smote him for cutting off the lap of *Sams* garment, but he never thought that he should fall into those grosse and scandalous sinnes of adultery and murder, and so his heart grew secure and deceived him.

3. The flesh inticeth to sin, by promising to a man pleasure and delight in the commission of sinne; but conceals the hurt and mischief which comes by it: and how are thousands deceived hereby? Every man is tempted, when he is drawn

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2 King. 8.

12. 13.

Mar. 26.

35.

James. 1.

Δαλαζό-
μας.

1 Pet. 2. 14.
Seduced
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Prov. 12.

26.

Prov. 13.
18.

Pro the-
saurus car-
bones

away of his own lust and invited. We are said to be enticed by our lusts; the word is very emphatical, being a Metaphor drawn from fishermen; who will let the fish see the bait, but not the hook; and as the fisherman deals with the fish, so also doth the devil and thy corrupt nature; they will shew thee the pleasure, but not the danger of sin; the bait, but not the hook; as the Apostle Peter speaks, *beguiling unstable souls*. It is thy own heart which deceives thee. As the devil before Adam had a sinful nature, used this engine against him: so now thy own heart uses it against thy self, *If you will eat* (says the Devil) *you shall be as gods knowing good and evil, and your eyes shall be opened*; the devil hid the hook, did not shew them that they should be driven out of Paradise, but hid their danger, and so deceived them. Now thy own corrupt heart sees upon thee in the same method. *The way of a wicked man seduces him*, saith Solomon: *The wicked worketh a deceitful work, but to him that soweth righteousness, shall be a sure reward*. The work of the wicked shews him a seeming reward, but it is only the godly whose reward is sure.

4 By persuading to entertain small and lesser sins, promising that if they will but yield to these, they shall never be troubled to commit greater. This is a great deceit of the heart, wherein thousands have been taken; whereas small sins they are as an inlet to greater sins. A little thief put into a house, may open the doores for greater; and stronger to come in. You know a wedge small and thin in one part, makes way for a greater. *Little sins they will draw us on to greater*. I have read a story of a young man that was tempted by the Devil and his own heart to three sins; to kill his father, to lie with his mother, and to be drunk: the two former he would not do being abhorrent to nature; but thought he, I will yield to the last, because that was the least; which was enough, for being drunk, he did in his drunkenness kill his father, and ravished his own mother. Take heed therefore of this deceit of sin; thy own heart will not prompt thee to all sin at first, but will labour to draw thee on by degrees, from less sins to greater, untill thou become abominable

abominable therein; Behold, saith the Apostle James, *what a great matter a little fire kindleth!* Little sins yielded to, may be occasions to bring forth many great sins; therefore take heed you be not deceived by the corrupt dictates of nature.

5. The flesh will tempt thee to sinne upon this ground, because it is but a little one; it is but a small sin; as Lot said of Zoar, *Is it not a little one?* but consider that this is the meere policy of sin to undo thee, for though there are some sins less then others are in respect of the act, yer all are alike in regard of the object; there is no little God to sin against, and therefore there can be no little sin; sin must not be measured by its act, but by its object. A blow given to an ordinary man, it is accounted as nothing, but a blow given to a great man, how bainous is it? therefore if thy heart shall say to thee that it is but a little sin, do thou say, The God I sin against is no little God; and the merit which must procure pardon for this sin, can be no small merit; and the hell prepared for the punishment of a little sin, is no small torment; therefore take heed to thy heart in this regard.

6. Thy heart may intice thee to sin upon pretence of good that may ensue upon thy committing of it; and how many have been intangled in this snare? Hereby were Lot's daughters intangled to lie with their own father, upon this pretence that they might preserve seed of their father; they saw there was no likelihood for a posterity to come from their father, and so thought that the Church of God would cease; here was their end, and therefore for preserving a seed, they would venture to sin: this is expressely against the Scripture, which forbid that we should do evil, that good may come thereon; *Will ye talk wickedly for God, and deal deceitfully for him?* Rom. 3. 8. and if upon pretence of good, we may commit evil, by the same rule Judas his treason may be excused, because of the great good coming by Christs deatch. But let me tell you farther, that if you sin that good may come thereby, it is the way to fool: the good you aime at. It is very remarkable concerning Saul, being to pursue the Philistines, he gave 24.

Gen. 19.

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Rom. 3. 8.

Job 13. 7.

1 Sam. 14.

gave 24.

gave out a very cruell and harsh command; he commanded the people, and bound them under an oath that they should not eat a bit of meat untill evening that he might be avenged of his enemies. *Sauls* pretence was good, but using an unlawful means, the people became feeble and faint for food; who otherwise might have obtained a far more glorious victory. When men therefore shall use sinful means for the obtaining of good, it is just with God to disappoint them of the good they aime at.

7. And lastly, thy corrupt heart will tell thee, though thou may'st not boldly act sin, yet thou may'st safely venture on the occasion of sin, and yet be preserved. Thus *Peters* heart deceived him; he would go into the high Priests Hall, venture upon the occasion of sin, thinking that he should not be taken in it. And thus the *Israhelites*, they would marry strange wives, and this was an occasion whereby at last they fell to worship strange gods; keep off therefore from the occasion of sin. *Solomon* hath a good saying; *Can a man tread upon fire, and not be burned?* his meaning is, that a man cannot keep company with a harlot and be chaste; running upon the occasions of sin, brings to the acting of sin: you will not venture upon ice, or slippery places, because of the occasion of falling; and if you desire to be freed of the one, be not bold to venture upon the other.

Use. I.

1 Peter 2. 11.

You that carry flesh and blood about with you, and sinful natures, and do perceive the conflicts of the flesh against the Spirit; weigh with your selves what it is that the flesh conflicts with you for; it is no less then for your immortall soules, as the Apostle *Peter* tells you: *I beseech you,* (sayes he) *as strangers and pilgrims, abstaine from fleshly lusts which warre against the soul.* The flesh aimes to damne the soul; It is in this conflict as *Cesar* said in the battel, he had once in *Africa* with the children and partakers of *Pompey*, that in other battels he was wont to fight for glory, but there and then he was faine to fight for his life: remember thy precious soul-yes at stake in this combate; therefore I beseech you, take part with Gods Spirit against the flesh, and not with the flesh against the Spirit.

When

When thou art overtaken with sin, blame none but thy own heart, blame neither God nor the Devil. Use 2.

1. Not God, for he made man upright; he gave a pure and unspotted soul to man; but they have sought out many inventions; therefore blame thy own self. Let no man say when he is tempted, that he is tempted of God; for every man is tempted, when he is drawn away of his own lust, and enticed.

Eccles 7.
29.

James 1.
13. 14.

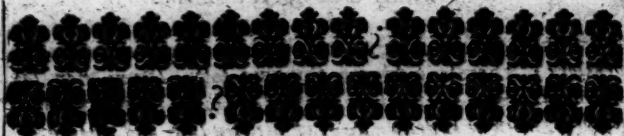
2. Blame not the Devil; it is natural to men, to take off the blame from their own vicious natures when they fall into sin, and to lay all upon the Devil, but if you observe the Scripture, you shall never find that a godly man did ever lay the blame upon the Devil after he fell into sin: It is true Adam and Eve did, but there was some reason for that because they had no sinful nature to tempt them; but after being fallen, their sinful nature did tempt them, not the Devil. It is said of David, that Satan stood up and provoked him to number the people, but David he doth not say so himself, but sayes he, *I have sinned greatly, and I have done very foolishly.* David he charges his own heart, and the reason is, because the heart of man hath a greater stroak in provoking a man to sin, then the Devil hath; alas, what could the Devil do, if we had not a sinful inclination within? The Devil when he came to tempt Christ, he found no matter in him to fasten upon him, and therefore he could not prevail. *The Prince of this world cometh, and findeth nothing in me,* said Christ, But 'tis otherwise with us, temptations meet with corruptions that do suit them. The Devil when he comes to thee, thy heart it is as flax among fire, or as gunpowder which having a spark of fire in it, is suddenly blown up; therefore blame not the Devil, but thine own heart; neither the Devil nor the world could hate thee, were it not for thine own heart, which like a false Traytor lodgeth within thy brest, and betrays the soul to the snares and temptations of the Devil.

1 Chr. 21.1

Verf. 8.

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GAL



G A L. 5. verse 17.

For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would.

SERM.
XIII. AS
Lawrence
Fury, Lon-
don. De-
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Rom. 6. 12

Rom. 7. 14.

I Come now to give you the properties of this enemy, and of this conflict; and there are nine or ten qualities of this enemy, corrupt nature.

1. The flesh it is a potent enemy against the Spirit, it is no weak enemy, but it's strong; and therefore saies the Apostle, *Let not sin reign in your mortal bodies.* In the unregenerate, the flesh is as a mighty Monarch, which rules without controule, the flesh, the power of a Law over them; And in the regenerate, sin is an usurping tyrant, which gets a great deal of the Believers soul into his hands: *Paul* complains that he was sold under sin; though after his regeneration, he did not sell himself to work wickedness, yet he was taken captive by the flesh, as by a powerful and prevailing adversary, and as conquerors sell their prisoners, so was *Paul*. — Divines do usually compare corrupt nature to great *Goliath*, and grace to little *David*; *Goliath* had more strength, yet *David* gets the victory; though corruption be potent, yet grace in the end will get the victory.

The potency of the flesh may appear by these demonstrations.

1. By the names which in Scripture are attributed to corrupt

corrupt nature, it is called a *strong hold*; a man may easily win an ordinary dwelling house, but it is hard taking a *strong hold*. It is called a *Law*, *The Law of sin*; it hath that power over the soul, as the Law hath over the subjects of a Kingdom; it is said to reigne, having the power that a Prince hath over his people.

2 Cor. 10.
5. *Xv. 24.*

4.
Rom. 7. 23

2. It appears to be potent, by that mighty power which must be set on work to suppress this enemy; no lesse then the power of an Almighty God, can suppress these corrupt motions; and therefore sayes the Apostle, *The weapons of our warfare, are not carnal; but mighty through God, to the pulling down of strong holds.* It is a weapon edged with the power of a Deity, which must pull down these strong holds.

2 Cor. 10. 4

3. Corrupt nature is strong, because it is set on by a powerful spirit, the Devil; he provokes thee to sin, and that makes the corruption of thy heart so potent. The Sea will move of it self, being a *fleeting body*, but when a tempestuous storme arises; then it rages and roares; so is it with thy corrupt nature; if there were no Devil, yet thou wouldst be a Devil to thy self, and wouldst commit sin; but when the Devil shall set on this Sea of thy corrupt nature, then how doth it rage and swell? *He is that Prince of the power of the Airs, the spirit that now worketh in the children of disobedience.*

Ephes. 2. 2.

4. It argues the flesh is potent, because it often prevails over the Spirit. The Apostle tells you, that not only in wicked men, but even in the regenerate, the flesh doth many times carry a prevalance over the Spirit; *The Law is spiritual, (sayes he) but I am carnal, sold under sin.* He speaks of himself as a regenerate man; he doth not say he sold himself, that was the property of wicked *Abah*; but it is meant that corrupt nature did carry him away captive to sin, just as a conqueror carries away his prisoner.

Rom. 7. 14

5. The flesh is a potent enemy, because there is a greater measure of the flesh in regenerate men, then there is of the Spirit; thou hast more sin in thee then grace, more of a cor-

Gal. 5. 19.
20.Heb. 12.
21.

Rom. 8. 7.

Rom. 7. 18.
Caro à car-
rendo.Rom. 7.
11.
Chap. 8.
13.

rupted nature, then of a renewed nature. In the best of Gods children, there is more ignorance then knowledge; more pride then humility; and generally more sin then obedience, and this may be hinted from the catalogue here enumerated of the works of the flesh, and of the fruits of the Spirit. There are seventeen sins as the fruit of the flesh, and but seven graces as the fruit of the Spirit; to note, that there is more of the old nature in thy heart, then of the new; more of the old leaven, then of the new lump; more dross, then gold; and this God suffers in his children to keep them humble, and in a continual dependance upon him; the spirits of just men are never made perfect till they come to heaven, and in the mean time it is the admirable power of Christ to keep alive a spark of grace in the midst of a sea of corruption.

2. As the flesh is a potent enemy, so it is a malicious enemy against the Spirit; *The carnal minde is enmity against God*, and its maliciousnesse against the Spirit appears two wayes.

1. It suffers no good to be left in it: *I know in me (that is in my flesh) dwells no good thing*, saith the Apostle; though there may be good in the man yet there is no good in the flesh, that is, in his sinful nature.

2. It is content with nothing, but with the death of the creature in whom it is, and this is a very pernicious enemy it not only kills the Spirits motions; but is malicious against the man; and therefore sayes the Apostle Paul, *Sin taking occasion by the Commandment deceived me, and by it slew me*; And again, *If ye live after the flesh, ye shall die*; nothing lesse then death, and eternal damnation of the soul will content it, this argues the maliciousnesse of the flesh to be great indeed.

3. Corrupt nature it is an universal enemy against the Spirit; and its universality appears in three regards.

1. The flesh it is seated in the whole man, in all the parts of thy body, and in all the powers of thy soul. The flesh is in the soul, just as the soul is in the body. And Philosophers say

say, that the soul is in the body, the whole soul is in the whole body, and the whole soul in every part of the body: just so is corruption and sin in thy soul, the whole corruption of nature is in the whole soul, and in every part of it; in thy body, eyes, eares, hands, in all the parts of it; not only in the concupiscible and irascible part, but also in the more noble parts, as in the will, understanding, reason; it is universal in every part of man.

Anima est tota in toto corpore et tota in quolibet parte.

2. It containes in it virtually all sin. Nothing doth virtually containe all evill, but corrupt nature. As we may say of the first man, that he was every man, So we may say of sin, the first sin had every sin, that is, every sin virtually. *Sinne taking occasion by the Commandment, wrought in me (saies the Apostle) all manner of concupiscence.* Corrupt nature, it is an inclination to all actual evil in the world: I may illustrate this by an egge. An egge hath in it potentially and feminally all the parts of the bird; only it wants the warmth of the hen to hatch and produce it: So our corrupt flesh hath in it all sin, the seed and spawne of all sin, and as the hen produceth the chicken, so doth the devil hatch sin.

Primus homo fuit omnis homo. Rom. 7. 8. Primum peccatum fuit omne peccatum.

3. It opposes all the graces of Gods Spirit; other sins, take what sin you will, it opposes but the contrary grace; particular sins do carry but a particular opposition, as for instance, the sin of pride, opposes humility; lust opposeth charity, drunkenness, sobriety; injustice opposes righteousness; wrath opposes meekness; hatred opposes love; and so of all other sins, they carry but a particular opposition to particular graces; but thy flesh, it carries an universal opposition to all grace.

4. The flesh it is an insatiable enemy; insatiable in two regards.

1. In regard of sin; because if we yeild to the motions of sinne to day, corrupt nature will not be satisfied; if thou yeildest to sin to day, thou must to morrow, yea all thy dayes. Corrupt nature is like those four things which Solomon speaks of, which are never satisfied; and as he elsewhere speaks, Hell and destruction are never full, so the eyes of man are never.

Prov. 30. 16. Prov. 27. 20.

ver satisfied; that is, corrupt nature in the eye, sinful concupiscence in the heart, causes an adulterous eye never to be satisfied.

2. In regard of punishment as well as sin. Suppose sinne doth bring diseases upon thy body, or poverty on thy estate, yet thou wilt not leave it; it aims at no lesse then the damnation of thy soul.

5. Corrupt nature it is an indefatigable enemy against the Spirit. Suppose the flesh to have all the foregoing properties, yet wanting this, there would be hope that it would be tired, and wearied out at last; but this is the nature of corruption, it is unweariedly an enemy against the Spirit. Things that act naturally, act unweariedly; the fire is never weary of burning, nor the water of ebbing and flowing, because it is natural to those creatures; the Sun is never weary of going in course, because its motion is natural; sin it is a thing natural to thee, thou wast borne in it, and bred up in it, and therefore it acts unweariedly. This war between the flesh and Spirit, is a truceless war.

6. Corrupt nature it is an inward enemy; it dwells not only with us, but in us; and therefore says Paul, *It is not I, but sin that dwelleth in me.* An enemy without to assault a City, cannot do much hurt, if the walls be strong and well mann'd; but if there be traitors within, as well as assailants without, it will endanger that City: Remember thou hast not only the Devil without, but corrupt nature within, a sin within which ever seeks to betray thee. A little thief once gotten in, there is more danger of him, then of all the robbers without. Corrupt nature is this little thief, which always will seek to betray thee to the Devil.

7. This corruption of nature it is a continual enemy against the Spirit. There is nothing which acts continually, but corrupt nature; the eye is not alwayes seeing; the Sea not alwayes flowing; the Sun not alwayes shining, but corrupt nature it is alwayes working; the Spirit cannot send forth a good motion, but the flesh labours to send it back again, and to quench it. The Devil is not alwayes tempting, nor the

world

where
dwell-
eth.

Rom. 7.
20.

world alwayes vexing, but the flesh is alwayes resisting the Spirit.

8. The flesh it is a politick enemy against the Spirit; it works more by flattery, then by force; *Every man is tempted when he is drawn away of his own lust, and enticed.* It is a Metaphor taken from fisher-men, which shew the baite, but hide the hook; it works slyly and subtilly.

James 1.14.

9. It is an outrageous enemy against the Spirit. The Apostle exhorting the *Thessalonians* to holinesse, and sanctification, bids them not to walk in the lust of concupiscence, as the *Gentiles* which know not God. Not in the passion of concupiscence, as the original hath it; corrupt nature it is inveterate against a man, and therefore it is called a burning in lust; and what is more fierce and outrageous then fire burning? Corrupt nature, as it puts the soul on fire; so also it is compared to a horse rushing into the battel. It is called a drawing of sin with cart-ropes, to note the eagernesse of a sinner, it is fierce, outrageous and violent.

1 Thes. 4.

5.

ἐν τῇ ἐπιθυμίᾳ
Rom. 1.27.

10. It is an equal enemy in all men; it is not in one man more, and in another lesse; but in all alike, all are equally tainted with it, and there is this reason for it, because all men are equally alike in *Adam*, otherwise some men should be more in *Adams* sin then others, which is impossible. We are all sons of *Adam*, and therefore are all equally polluted; yet this is true, that actual corruption is more drawn out in some men then in others; some are more profane, some more incontinent, some more passionate then others; because in some there are strong natural inclinations, and more prevalent corruptions then in others to some sins, yet no man is more corrupted in his nature then another; and therefore thou which art regenerate, thou hast as much cause to bewaile a corrupt and sinful nature, as any Devil in hell hath. And these are the properties of this enemy which wars against the soul.

Let the consideration of this stirre you up to thankfulness, that notwithstanding corrupt nature hath all these properties; to wit, that it is so powerful, so malicious, so universal

Use. I.

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versal, unsatiable, indefatigable, inward, subtle, and outrageous an enemy; yet that it could not hinder converting grace; bleſs God that converting grace hath conquered this enemy, and notwithstanding all its potency, malice and subtilty, yet hath brought it into ſubjection.

2. Bleſs God for eſta bliſhing grace. This is one of the wonders of the world that a childe of God ſhould have ſo much corruption in him, and that that corruption ſhould not deſtroy grace: the wonder appeares in this, *Adam* who had no ſinful nature, ſeeing only he was a mutable creature, left to the liberty of his own will; yet being tempted by the Devil, fell. And the Angels in heaven, who neither had an evil nature within, nor a tempting Devil without; yet they fell alſo. But thou who haſt both, a tempting Devil without, and a corrupt nature within, yet thou ſhalt not fall: Oh bleſs the Lord for this. It comes from this, thy being intereſſed in an unchangeable Covenant; becauſe thou art choſen by an unchangeable decree, and kept by an unchangeable God; therefore being once in the Covenant of Grace, thou art alwayes kept therein; bleſs God for this unchangeable grace of his towards thy poor ſoul, whereby thou art kept unto ſalvation, whereby the people of God are kept from falling.

Jude verſe

24.

and alſo

1 Pet. 1. 5.

Uſe 2.

Let this alſo ſtirre you up to watchfulneſs againſt the motions of ſin in your corrupt natures. If the fleſh hath all theſe properties, have you not cauſe to keep watch and ward in your own hearts? There is this reaſon why thou ſhoul'd'ſt be watchful, becauſe thy corrupt nature hath a manifold advantage againſt grace.

1. It hath been longer in thee, then grace hath been: Therefore in the firſt place it is ſaid, *The fleſh luſteth againſt the Spirit*, which is a great advantage. As we may obſerve in military affaires, when a pitcht battel hath been fought, that Army which firſt takes the field, will be ſure to chuſe ground for their own advantage. Thy corrupt nature which warres with the Spirit, it was firſt in the field, and ſo hath got wind and ground; thou waſt born a ſinner, with an evil nature
but

but not with a divine nature; therefore here in the Text the flesh begins the conflict, watch therefore against the flesh, having this advantage against you.

2. The flesh hath not only the advantage of time, but of number; there is more of flesh in thee, then there is of the Spirit; more kinds of sin, then of grace; there are more weeds then flowers in the best garden; more corruptions then graces in the best soul.

I may appeal to your experience, whether ever you have acted so many graces, as sins; in the Chapter wherein my Text is, there are seventeen sins mentioned in the catalogue, but there are but seven graces, to shew that the flesh is more in us then the Spirit; there are swarms of lusts and vain thoughts, but alas, how few good thoughts and holy motions of the Spirit of God are there in the best?

3. In regard of constitution the flesh hath a great advantage; corruption is more suitable to thy nature then grace; grace it is above nature, but sin it is in nature, and with nature; the way of grace is all up the hill, the way to heaven is against both winde and tyde; so is not corruption, for that is favoured by both; therefore watch your hearts upon this consideration.

Break out in the praise of God, that being corrupt nature hath so many evil properties, yet that thou hast no more evil practises. It is a mercy that from such a mischievous root, there should come no more poysonful fruit, if God should let alone the Devil and thy own heart, and leave thee to thy own inclinations, there would be no sin committed by any man which thou also wouldst not commit; thou would be an incarnate devil; blesse God therefore that thy practises do not carry correspondence with thy disposition, and that thy life is not as bad as thy heart.

2. Bless God for other men. It is a wonder that wicked men having no new nature to oppose the old nature; that they do no more evil in the world, it is God which layes a curbe upon, and restrains their wicked natures. If God did not restrain the wickedness of the wicked, the world had

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long

Use 3.

long ago been overwhelmed in confusion through the exorbitancy of their wicked practices.

V/s. 4.

If it be so that corrupt nature hath all these properties, then be humbled in the sense of thy corrupt nature; notwithstanding thou may'st be endowed with many excellent gifts and graces, yet be humbled on this ground, that though thou hast a divine nature, yet thou hast also a corrupt nature which is always opposing it. As it is with the Peacock, though it hath the finest feathers of any bird on earth, yet it hath foule feet; and as the Swan, though it is of the whitest colour, yet it hath a black skin and black feet: So thou who art white, or innocent in thy life, yet remember thou hast a black skin and foule feet, sinful affections and vicious motions which arise from corrupted nature.

There are these considerations to provoke us to remember, and to be watchful against corrupt nature in us.

1. It is a sad consideration to provoke us to humility and watchfulness, that thou hast as much evil in thy heart as the worst man living upon earth.

2. It is ancient in us, it was in us before we were born; before thou wast in the world, sin was in thy nature, for as soon as ever thou hadst life, thou hadst sin.

3. This corruption of nature, it will be continually with us while we live in the world. Our bodies are compared to earthen vessels, and the Scripture tells you that the leprosie of a vessel of earth, if any unclean thing were put into it, all the washing and scouring that could be, should not make it cleane, but it must be broken: so it is with thee, the vessel of thy body must be broken, before thy corruption can be done away.

4. This corruption, it is that which doth easily beset thee. Motions of sin in thy nature, they are like sparkes of fire in a heap of flax, they easily take with thy nature, and put thee upon the sting of evil; and therefore from hence be perswaded to a strict and diligent watchfulness over thy own heart.

Levit. 11.

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Chap. 15.

12.

Heb. 12. 1.

Aug. 12.

12.

12.

GAL



G A L. 5. verse 17.

For the flesh lusts against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would.

I Proceed now to a fourth Quere, and that is why, or for what reason is it that in regenerate men God should suffer corrupt nature thus to war with the Spirit? Why doth not God deal with us in our regeneration, as he did in creation, make us perfect?

This is a question worth discussing; God loves no sinne, and yet he suffers all the sins that are, and this Masse of sinne, this one sinne, which virtually is every sinne. For answer hereto I shall lay down five Reasons.

First, Corruption of nature is left remaining, even in regenerate men to humble them; even as it was with the Israelites in the wilderness when they were stung with fiery Serpents and Scorpions, it was to humble them. So we whilst we are in the wilderness of this world, have a corrupt nature aways cleaving to us, wherewith we are stung, and this fiery Serpent of sin should humble us before the Lord. God hath so ordered it in nature, that creatures of the greatest excellency should have some manifest deformity: if we look either among birds, or beasts. Among birds, the Peacock a bird of the finest feathers, yet it hath the foulest feet; the Swan a bird of the whitest feathers, yet of the blackest skin; The Eagle a bird of the quickest sight, and of the highest flight, yet the most ravenous among birds. Among beasts,

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Deut. 8.
5, 16.

the Lion, the most godliest of all beasts, yet the most fierce and cruel: The Fox it is most subtle, yet is a creature of the foulest smell: Thus God hath ordained even in nature, and thus it is with his own people in respect of grace, though they may have many excellent endowments, and gifts, yet he leaves this corruption in them to humble them.

James 4 8
10.

That of the Apostle *James* is observable, Chap. 4. having been in the eight Verse of corrupt nature, in the next Verse *James* he exhorts men to be humbled; to note that the consideration of a corrupt heart should be an incitement to humiliation. It was a saying of Master *Fox*, that his graces hurt him more than his sins, which riddle he expounded thus; that many times he was proud of his gifts and graces, but humbled by reason of sin. The Apostle *Paul* after he had those extraordinary Revelations, *There was given him a thorne in the flesh, the messenger of Satan to buffet him, lest he should be exalted above measure.* It is true, this Text is variously expounded. Some expounding this *thorne in the flesh* to be the sin of lust and incontinency: But this cannot be, because he affirms of himself, that he had the gift of continency. Others say, that it was a *bodily disease*, and that it was the Sciatica or Gout, or some exquisite pain in his body: but the current of Interpreters vary from all these, expounding it to be corrupt nature; and the *thorne in the flesh* to be some sharp temptation and motion to sin, which did arise from the corruption of his nature, and the remainders of lust.

2 Cor. 12.
7.

σκόλο-
ς ἐν σαρκί.
*Morbus
acutus.*

But then it will be objected, how can corrupt nature be called the messenger of Satan?

To this Divines answer, that it is called so, not as if it were a temptation from the devil; but it is called so, because the devil is an instrument to set on our sinful nature to sin; this thorne in the flesh was left in *Paul* to humble him; and this is the true and proper reason why God will not have regeneration to be as perfect as Creation, because he would keep us humble. So it is,
that

that humility the best of graces, comes from the worst root, our sin; and pride the worst of sins, comes from the best root, our graces. How wise, and how good is God, that by this thorne in the flesh he doth prick, and thereby let out the imposthumation of pride out of our hearts.

2. To make the regenerate put a difference between earth and heaven, between being in a course of pilgrimage, and in their fathers house. In heaven the spirits of just men are made perfect, but they are not so on earth, if the spirit were made perfect, we should have all spirit and no flesh. In the wilderness there were scorpions and fiery serpents, but in Canaan there were none; this world is a wilderness, and whilst we live here, the fiery serpents of sin will sting us, but when we come to heaven we shall be above sin. Corruption now dwells in the soul, as the body in a house; and so long as the soul dwells in the body, sin will dwell there in the soul; but when we come to heaven, then corruption shall put on incorruption, and we shall be freed not onely from the natural corruption of the body, but also from the moral corruption of the soul by sin.

Heb. 12.
22.

3. Which is the chief reason of all; God suffers it, that so you may the more prize a Mediator; if you had no sin you would prize God only as a Creator, and not Christ as a Mediator. Sin makes you to prize a Saviour; thus it was with Paul, *O Wretched man that I am who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord;* as if he should say, if I had been perfect, I should have thanked God as a Creator, as Adam in Paradise; but now having a sinful nature, it makes me to prize Christ as a Mediator delivering me from sin. I may exemplify this by an Elephant, which (as some say) if it once falls to the earth cannot rise again, and therefore Naturalists say, that the Elephant doth not lie down to sleep, but doth sleep leaning to a tree; now the story is this, An Elephant being fallen to the earth, and a man having helped him to rise, the Elephant (like *Andronicus* his grateful Lion) followed his Benefactor wherever he went; so it is with us, we were fallen, and no help but

Rom. 7.
24.

Christ

Christ could raise us up, how should we then be lift up with humble thankfulness to God, who hath therefore suffered us to fall; that we might thereby learn to prize the helpe we have, and hope to have by Iesus Christ.

4. God suffers corruption in nature to try his people, which side they will take in this conflict; here are two Camps pitched, army against army, and the Lord leaves the flesh in thee to try which side thou wilt take; wilt thou cleave to the strongest side? wilt thou worship the rising Sun? why, then thou wilt side with the flesh, for many times and for the present that conquers, although indeed the final issue, and conquest will be on the Spirit's side. Now will you war against the flesh, and side with the Spirit in opposing the motions of sinne, hereby will the Lord make a trial of you. The *Canaanites* and *Jebusites* were left in the land on purpose to try whether the *Israelites* would cleave unto the true worship of God: so God suffers corruption to be in us, to try the truth of our grace.

Deut. 8.2.

5. The Lord suffers motions to sin to be in the hearts of his own people, that so he might make use of the motions of sin, to keep men from the acting of sin, and this is a mysterious consideration. God so disposes of it, that those sins which we most are frequently tempted unto, we shall be most watchful against: A man that is suddenly tempted may yield; but a man often haunted with motions to sin, God in his wisdom makes use of these motions to prevent the action. Had *David* been often haunted with motions to those great and abominable sins of adultery and murder, he might happily had time to have bethought himselfe, and so prevented the acting of them; and the like of *Peters* denial of Christ, but both these servants of God were suddenly surprized: And these are the reasons why God leaves regeneration so imperfect.

The next Quere is, to shew what rules you should follow, that so the motions of the flesh exciting to sin, may not prevail against the Spirit?

Ans. If you would not have the flesh in its sinful motions prevail

prevaile over you, then resist them whilst they are but bare motions, before they break forth into actions; Crush the Cockatrice in the egge; tread out sin which is the fire of Hell while it is in the spark, the suggestion and motion. As we say, It is easier to keep out an enemy, then to beat him out being once gotten in; so it is easier to keep out sin, then to beat out sin; sin in the motion it is like an enemy in the suburbs, not got into the city; and if thou wouldst not yeeld to these motions, resist them whilst they are so, quench them while they are motions. A disease if it be taken in time, before the humours be gathered together, may easily be cured. Do to thy sins as *Pharaoh* gave command should be done to the *Israelites* children; he would not slay till the children were grown up to yeares, but commanded the Midwives to kill them as soon as they were born; this was a cruel act in him, but thus do thou to thy sins, and it will be a merciful act in thee to thy soul; what *Pharaoh* did most cruelly, do thou do prudently against thy sins; kill them when they are in the birth, and there are three cogent reason why you should take this course.

*Principiis
obsta, sero
medicina
paratur.
Cum mala
per longas
invaluerit,
moras.*

1. Because if you resist motions whilst they are motions, you shall be sure not to find the devils suggestions to joyn against you with the flesh's motions; take but this experiment, if thou hast a motion in thy nature to sin, and doest act that motion, the devil will then joyn with thy corruption to make thee act that sin again. The devil he knowes not the motions to sin that are in thy heart, but as thou actest such motions; as suppose thou art tempted to lust, and thou yeeldest to it, hereby the devil knowes what motion there was in thy heart, and thy love to that sin, and so will be ready to tempt thee to the committing of that sin again; therefore resist motions while they are so, and by this means you will hinder the devil, that he shall not joyn his suggestions to the sinful motions of your own hearts.

2. If you do not resist motions while they are motions, there will be a more eager, vehement pronenesse to slide in your natures then was before; acting of sin is not the way

*Habitus
acquiritur
actibus, actus
confirmant habi-
tum.*

to cease and quell a sinful motion, but to increase it ; it is as it were a casting oile into the fire to make it burn the more : the way therefore to quell sinful motions , is to withstand whilst they are so. In Philosophy we say, that acts do strengthen habits ; if a man hath a habit of any grace, acting of that grace, makes the habit more strong ; thus it is in sin, acting of sin begets a greater proneness therunto, and therefore it be-hoves you to keep under sins motions, lest they lead you farther to sinful actions. For sinful suggestions when they meet with our sinful inclinations, the inclination begets consent ; consent, acting ; acting, continuance of act ; then delight ; then security ; and then scornful contempt of all reproof, and means of amendment.

If you keep not under sin in its motion , it will be more difficult for thee to suppress corruption ; if a house be on fire, and you can keep the fire within , there is no danger of a great conflagration ; but if it break out into the aire , and the winde take hold on it, then it will burn exceedingly : thus it will be with thee in regard of thy sin , if thou keepest it not under in the motion , it will be hard for thee to suppress it afterwards. We take physick by way of prevention ; health of body and soul too is more easily preserved then restored. A sore neglected growes a gangrene, one part being infected after another , till there be no soundness in the flesh.

2. Keep off from all external occasions of that sin which thou hast a motion to commit, whatever thy sin be ; suppose it be pride, wear not that apparel which may minister an occasion of pride ; suppose drunkenness, keep from bad company ; if it be uncleanness, keep off from the doore of the harlot ; carefully avoid occasions of sin. This is very imitable in Joseph ; it is said that as his Mistress spake to him day by day, that he hearkned not unto her, to lie by her , or to be with her, he kept out of her company as much as might be. And this is the counsel and command of the Lord, Keep thee far from a false matter ; the occasions of sin are as it were the awakening of corrupt nature ; what else should be

Prov. 5. 8.

Gen. 39.
10.

Exod. 23.
7.

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the reason that a man not thinking of sin when he hath an occasion, hath a motion to commit it; therefore be not venturous to run upon occasions of sin; and whensoever thou art moved to any sin, keep off from the external occasion thereof. A Divine lets out men venturing upon occasions of sin to be like those who pray to God they may not be burned and yet will thrust their fingers into the fire, thou which prayest against sins motion, have a care also to keep from sins occasions. Gods children are bound to abstain from all appearance of evil, *1 Thess. 5. 17.* and to hate the garment spotted with the flesh, *1 Jude 23.* The Nazarene was not only to abstain from wine, but also from touching the very husk of the grape, *Numb. 6. 3. 4.*

1 Thess. 5. 17.

Jude 23.

Numb. 6.

34.

3. Labour to disarm the flesh. As the godly have armour, and the peccers thereof are registered in the 6. Chap. to the *Ephes.* so the flesh, hath armour to fortify itself; it is armed with power, labour to conquer it; with malice, with an insatiable desire of thy ruine, with manifold solicitations to sin. Now labour to disarm it, of all its pretences, of all its policies. You must do with sin in this case as the *Philistines* with the *Israelites*, they fearing that the *Israelites* would wage warre against them, used this stratagem: they would suffer no iron weapon to be found among them, nor no Smith in *Israel* to make these weapons. Do you as the *Philistines* did, disarm sin, take away any occasion which corrupt nature may have to act transgression in you: you must do as the *Reubenites* did, they were commanded not to drink wine, and they would not yeeld to any temptation or solicitation to breake that Commandment: disarm sin by taking away its occasions.

4. Do not so much dispute with evil motions as resist them. It is the folly of many that they will dispute with sins temptations; whereas there is no man that hath ever consulted with flesh and blood, but at last hath been overcome by it. Count the flesh as thy enemy, but never let it be thy Counsellor: the flesh is a great dissembler, it hath such subtle insinuations, such fine evaluations, that it will cheat a man into sin, and

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therefore

therefore do not dispute with it; you will do with disputing with flesh, as our first parents with the devil, after disputing they fall to eating; the flesh will tell thee, this sin is profitable for thee, and the other sin is pleasurable, and suitable, and therefore beware of sin, and be more in resisting, then in disputing with the flesh.

5. Give thy self much to the exercises of mortification, and the exercises of those duties which tend thereunto, and this will be an especial means to preserve thee. There are three duties I shall commend to you for this end; Spiritual watchfulnesse, Prayer, and Fasting. You have two of these duties prescribed by our Saviour together. *Watch and Pray,* (sayes he) *that ye enter not into temptation.* The flesh will be still assaulting thee, and Satan by thy flesh, and therefore we had need to be still watching and praying; the warre between the flesh and Spirit is ~~warre~~ *warre*; ~~downward~~ *downward*. Be much in watchfulnesse against the occasions of sin. Watch over the outward senses of thy body, and over the inward faculties of thy minde; be much in prayer, that sinful motions may be suppressed, and subdued. Do not pray as *Austin*, who confessed that before his conversion, through the light of a natural conscience he prayed against the lust of incontinence, and the sins of his youth, but was afraid that God shoud hear his prayer; do not you so pray. And joyn fasting with the duty of prayer; it was *Pauls* custom, sayes he, *I keep under my body, and bring it into subjection,* that is corrupt nature. By the body cannot be meant the body in a natural sense, who hereupon do exercise and torment their body by whippings, fastings, and pilgrimage; but the body here is termed the body of death: by fasting, prayer, and watchfulnesse, hereby he kept under the sinful workings of corrupt nature, and a little care will not serve us then, but we must be as vigilant as wrestlers, or sencers, who are very ready to bear down their adversaries before them.

6. And lastly, be skillful in the Word of righteousness, and this will be a great means to keep the flesh from prevailing

Mt. 16.
41.

Metuebam
me me ex-
andires
Deus.
Aug.
1 Cor. 9.
17.
Vita-
miz. 20.
vix e pu-
gilibus de-
rivata qui
proprie di-
cuntur
vita-
miz. 20.
i. e.
cum pugis
me casti-
bus An-
tagonistam
abundare.

over

over the Spirit. As Christ did to the devil, so must thou do to the devil of thy flesh: *It is written*, (sayes he) do thou come with a written Word against the devil and thy own heart; be so skilful in the Word of God, that there may no temptation offer it self to thee, but thou mayest draw arguments out of the Word against it; we ought to be very careful to use the sword of the Spirit, the Word of God, and sheath it in the bowels of sinful flesh. And if this course were taken in this particular, you would be lesse pester'd with a tempting devil, and corrupt heart then you are.

Use. The use which I shall make from what you have heard, shall be of comfort to dejected consciences; me thinks I hear many a godly man say, Wo is me! I have a sensible experience in my own soul, that my evil heart hath all those evil properties you named, and my soul bears me witness I use those means I prescribed, I do keep off from occasions of sin. I watch and pray against sin, and yet God knowes I cannot keep under a naughty heart. To any man that in the sincerity of his heart, and sense of his sins doth make this complaint, I have four words of comfort.

Use 2.

1. Thou must never expect a total extirpation of the corruption of thy nature whilst thou livest here, only a partial suppression. Corrupt nature will be in thee; That as those beasts mentioned by *Daniel*, *Their dominion was taken away; yet their lives were prolonged for a season and time*: so the dominion of sin is taken away, sin shall not reign over you, but yet the life of sin remaines, the body of death will live in us as long as we live in the body. Corrupt nature it will live in thee though it shall not reign, like unto that tree mentioned by *Daniel*, whose branches were cut off, yet the stump remained in the earth; thou mayest lop off actual evils, yet remember, the root will remain; that as it is with Ivie which growes on a wall, it cannot be rooted up untill the wall be pulled down, so untill thy body be pulled down, sin in thy nature (which is as Ivie gotten into the wall) cannot be gotten out. We have a promise made to Gods children, that sin shall not have dominion in them, but no where it is

Dan. 7.12.

Dan. 4.15.

said that sin shall have no being in them while they are in being here.

2. There is great difference between yielding to the corrupt motions of thy nature to sin, and between fulfilling the lusts of the flesh. I know there is none of us all but do in some things yield to the motions of the flesh, but yet all do not fulfil the lusts of the flesh; thou mayest embrace the motion thy sinful heart stirr's thee up unto, yet thou maist not fulfil the motions of sin: the Scripture gives you this difference, *Make no provision for the flesh to fulfill the lusts thereof*: godly men may commit the lusts of the flesh, but they do not make provision for them; thou dost not provide for sin, as a man for his family; because he would have them live; thou art not a Caterer for sin, therefore bear up thy heart with comfort, though sin be in thee, yet thou shalt not perish for it.

Thou who hast used all means, and yet findest the flesh prevailing against the Spirit; consider that strong and potent motions to sin do not alwayes argue sinnes strength, but sinnes weakness; rather that sin is decaying, then in its full strength. It is observed, that dying things they strive and struggle with most strength; a bird, a weak creature, yet if you pull off its head, with what strength will it flatter? this doeth not argue that the bird is gathering strength, but that its strength is departing; it may be that with thee, thou hast strong motions to sin, and thou discern'st it, it may be sin is now playing its last game. Look to the Scriptures are said to be crucified; now it is with sin crucified, as it was with the wicked and impenitent thief; he was bound and nailed hand and foot, and yet he lived, and roged; so it is when lust is dying, yet it may be raging; and as we see in the taking of Physick, when it is first taken, it will make a man more sick then the disease made him; nor that a man is indeed worse, but only from the Physick searcing his body, thus it may be with thee, sin struggling, is Gods giving of thee Physick; and though it be strong, yet in the end God will make it tend to the purging out of evil humours out of thy soule.

4. If corrupt motions be strong in thy soule, then bend the strength of thy heart in prayer to God for the subduing of these corruptions. If a Virgin that was ravished did not cry out, by the law she was accounted guilty and consenting; the more the Devil and thy corruptions do attempt thee, the more earnestly must thou pray and try to God for help. Complain upon those frequent incursions which corrupt nature and the Devil makes upon thee, and flying unto God for help and succour, thy soul shall never perish for thy iniquity.



G A L. 5. verse 17.

For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would.

I Proceed now to the last Question, and that is, How you may know when motions to sin do arise from the flesh, or when they come merely from the devil, and so are purely diabolical?

Before I answer the Question I shall first shew of what use it is. Secondly, premise some passages about it; and then give you the resolution to this Question.

There is a threefold use of this Question.

1. It is needful to know it, because unregenerate men when they are tempted to sin, they lay all the fault upon the devil, and none upon their own hearts. These men when they put all their sins upon the score of Satan, they do not

Give

SERM.
XV. At
Lawrence
Gury, London. De-
cemb. 19.
1650.

Gen. 3. 13.

2 Sam. 24.
17.

give the devil his due. Thus *Eve*, she laid all the fault upon the Serpent, *The Serpent beguiled me, and I did eat*. Though *David* was of another mind; for he when he was tempted and stirred up to sin in his numbering of the people, and that by Satan, yet he doth acknowledg, *I have sinned, and I have done wickedly*. It is natural to men when they are tempted to sin, and if they act it, to charge the devil with the blame, and therefore it is good for us to know the difference; for we must not wrong the devil, but (as they say) give the devil his due; for sometimes he is merely a stander by, and hath no hand in our sins.

2. The decision of this question will be needful, because regenerate men (especially those troubled in conscience) do charge those sins upon themselves, which of right ought to be laid upon the devil; as when the devil suggests thoughts of blasphemy, which the nature of man rises against, yet will they charge these upon themselves; and therefore as the wicked on the one hand falsely charge the devil, so the godly on the other hand untruly charge themselves.

3. Because if motions to sin be made to arise merely from the devil, then those motions though they are our misery, yet they are not our sins if we do not yeeld and consent to them. The devil layes his baits at our doors, and often as a thief would break into the soul, but by faith he is resisted, and when once entertained, it's not our sin. It's to sin to be tempted, but the sin is to yeeld to the temptation. But wicked motions coming from corrupt nature, though you never consent unto them; those first motions of the mind to sin, they are materially sinful, because they proceed from an evil nature within you; evil motions that do arise and spring from evil hearts, they are such fruits that do spring from an evil root, and therefore we should lament them. For these reasons it is useful to answer this question; but before I come to that, remember these cautions.

1. That whether temptations come from the devil, or from the corrupt nature, yet thou mayest be sure they are both

both sinful, and therefore are both to be rejected.

2. That we are not to be so careful to distinguish between these motions, as to resist them; for a man to be more curious how to distinguish, then carefully to resist them, it is but curiosity, not sincerity.

3. There is an apparent difference between motions to sin which come from the devil, and those which come from corrupt nature, and yet it is hard to shew where the indivisible part of the difference lies, and there is this reason which a Modern Divine gives; because the Scripture charges those temptations which the Scripture says are from the devil, it lays them upon mens hearts; therefore in the 5th Chap. of the *Acts*, *Ananias* his lie is charged upon the devil, in the third verse, and upon the man in the fifth verse. — But to answer the question there are these characters I shall give you to difference those motions to sin which arise from the flesh, and those which come from the devil.

Acts 5. 3. 5

1. Motions to sin from Satan, they are usually such which are abhorrent to natures light, unnatural sins, at which the very light of nature struggles; and therefore Divines rank temptations to blasphemy against God, and to lay violent hands upon a mans self, to be from Satan, because unnatural, these motions do not arise primarily from the flesh, but from the devil; because they are contrary to nature, and therefore not from nature. Temptations unto unnatural evils are from Satan, their horror shews from whom they come, and therefore to think ill of God is purely diabolical, because it is against the light of nature to have any low or unfitting thought of God. It is a good note upon that of *Job*, where it is said that the fire of God fell from heaven, and burnt up *Jobs* sheep. Now why doth not the Devil strip him of his sheep, as he did of the rest of cattel by the *Caldeans* and *Sabeans*, who did steal them away: There is this given as the reason thereof: The devil he could not tell how to make *Job* blaspheme God, and therefore he caused a fire from heaven to consume his sheep; that so he might look upon it as that which came from God immediately, and so might blaspheme him;

Job 1. 16.

Luke. 22. 3.

Rom. 8. 28.

Acts. 5. 3.
Matt. 5. 37.

of 2 de

him; therefore all those temptations which provoke Gods people to blasphemy, Satan is the chief instrument therein: not but that there is in mans nature, as the seed of all other sins, so also of blasphemy; there is a receptive hole in mans nature of blasphemous temptations from the devil: but yet the first suggestion comes thereof ordiually and from the devil, and therefore we read that when Judas went to betray Christ, it is said that Satan entered into him; the motion came from the devil, because it was an monstrous sin; for a servant of mercy a Master, and a good Master Christ accompanied an unchristian sin, and therefore it is charged upon the devil: Though Judas was guilty for succoring this temptation, yet the Scripture layeth upon the devil, as the first motioner of this unchristian sin. And yet the first of unchristian sins are in mans nature: And so the Apostle charges the unchristian sin that he mentions of the Meane upon the lusts of the heart. *These are the first of unchristian sins* Motioned from the devil they are usually to grosse acts of sin, which are not rooted in the inclination and affections. And the reason is this; because sins which are grosse, though they be the seed of, those in the nature, yet men naturally are most prone to spiritual sin and inward sin, more prone to men to inward sin, and the devil to grosse and outward sin; and this is the great misery of men; that those sins the devil tempts to, those corruptures tempt to: *And this is the reason why the devil is charged upon the devil* And so is sinfull sinning charged upon the devil, it being a sin of a grosse nature, is in the devils work to put men upon grosse outward acts of sin: But corruptures in the first inclining them to those sins which are most suitable to the corrupt inclination, as self-love, vain-glory, popular applause, spiritual pride, carnal confidence, flattered almes, vain thoughts, and such like; these are seedes of inward sins which are first in the corrupt nature, and to these the nature inclineth them.

3. Temptations from Satan are usually accompanied with much honour and feast, when they are first suggested. When a

temp-

temptation is so strongly suggested, that it makes a man quake, and horreur comes upon it; this is an argument it comes from the devil; and the reason is this, Because nature provokes to those sins which are most pleasing unto nature: nature doth not raise a combustion in the minde.

4. Satans temptations are usually suggested, when a fit object and occasion to act a sin is presented. As when a man troubled in minde shall see water, the devil tempts him to drown himself; or when he shall see a knife, to cut his throat; or when a man sees an object of beauty before him, then to be tempted to incontinency: such temptations as these usually come from the devil: it is true, the devil can disturb the fancy, when there is no object, but that is not so usual. But we read of examples in Scripture of those, that when occasions to sin have been present, then they have been tempted thereunto. Thus *Eve* when she saw that the tree was good for food, and pleasant to the eyes, there was the object, and then the devils temptation, she took and did eat. And thus it was with *David* when he fell into that sin of uncleanness, when he went to the top of his house, he had no thought then of being unclean: but being on the top of his house, and being *Bathsheba* naked, the devil tempted him thereto, and then his nature closed with the temptation, when the occasion was offered; motions which come from corrupt nature are usually, when there is no occasion offered; and therefore when a man upon his bed shall have worldly and covetous thoughts, when there is no occasion given, this comes from the corruption of his heart; and thus all those speculations and contemplations of the minde about evil; they come merely from thy own heart; and I must tell you, in occasions and temptations to sin, though the devil may be first therein, yet if after you yield to the occasion or temptation, you are to blame your own heart more then the devil.

Gen. 3. 6.

5. Motions to sin that come from Satan, they usually seize suddenly upon a man; before that instant of time that such motions were suggested, they were never thought of; such motions as these come from the devil (as *Perkins* saies) they

they flash like lightning into a house suddenly. That you read in *Luke 22. 37.* concerning *Peter, Simon, Simon*, says Christ, *Satan hath desired to winnow thee*; now what is meant hereby? why? it was that temptation, wherein the devil did tempt *Peter* to deny his Lord and Master; now it is true that *Peters* heart was to be blamed, for he had the seed of that sin within him, but yet the Scripture says it upon the devil, as being first in the temptation; because that before that instant *Peter* had no forethought of such a thing; but when he came to warm himself in the High-Priests Hall, then did the devil tempt him thereunto, and then was *Peters* overtaken therein; so that those temptations which come into a mans mind, which he never thought of before, they come original from the devil; but motions to sin which come from corrupt nature, they are more deliberate, and more lasting, and come not with that violence, and in such a hurry as temptations from the devil come; and the reason is, because they are more suitable to nature, and so cause less violence in the minds of men.

U/s 1.

Mt. 15. 19.

Of Caution—Know that though there be these differences between motions to sin which come from the devil, and those which come from corrupt nature, yet know that there is no sin committed in the world, but it might be committed, though there were no devil to tempt, though the devil should stand by as a looker on, there is the seed of all sin in the heart of man; and therefore says our Saviour, *Out of the heart proceed evil thoughts, murders, adulteries, fornications, chafes, false witnesses, blasphemies.* Our Saviour speaks of them in the plural number, to shew that there is all kinds of sin in the heart of man; and all sin in all its degrees; and if God should but let loose natures rages, how soon wouldst thou run into all manner of evil!

1 Cor.

Know that in all evil actions there is usually a joint concurrence between Satan and the flesh; as suppose the flesh begins to tempt, the devil be backs that temptation; and if the devil tempts, the flesh cheriseth, and yieldeth to the temptation; so that though there be a difference be-

tween

tween the temptations, yet usually there is a concurrence between the flesh and the devil; so that if corrupt nature begins, the devil will second the assault; and if the devil begins, corrupt nature will agree and comply. Corruption is the end, and temptation the wind to make drive down faster the stream of a sinful course.

Although it may be true upon thy examination, that many motions to sin, as to unnatural sinners, may arise primarily from the devil, yet if thou dost yield to these motions, thou art chiefly to blame. It is observable in David, it is said that the devil tempted him to number the people, yet when David comes to call to minde that fact, he mentions not one word of the devil, but sayes he, *I have sinned, I have done wickedly, and very foolishly.* And so also Peter, he denies Christ, and the Scripture tells you that the first motion to that denial, came from the devil, *Satan hath desired to winnow thee,* sayes Christ: Now Peter might have said, *'Tis true, I have denied my Master, but Satan is in the fault; but we finde not one word of Power against the devil, but out he goes, and weeps bitterly, so that hereby it appears, though motions to sinne arise primarily from the devil, yet if thou yieldest unto those motions thou art to blame thy selfe, and not the devil.*

Of reproof. If it be so that the flesh carries an opposition against the Spirit, then this reproves that Popish opinion which holds conscience to be no sin. The Papists they deny that an inclination or natural tendency in a man to sin is any evil; or if it be, they say it is done away in Baptisme. And thus the Pharisees they were ignorant that the motions of the flesh to sin were evil, and it was a Tenet among them that the law of God did only reach to outward acts, and that the inward motions of the minde were not any way sinful. But Christ when he opened the nature of the Commandments, he taught another doctrine, and therefore sayes he, *Ye have heard that it was said by them of old time, Thou shalt not commit Adultery; But I say unto you, whosoever looketh on a woman so lust after her, hath committed*

1. Cor.

1 Chron.
21.1.Luke 22.
31.

Use 2.

Mat. 5. 27,
28.

Rom. 7. 7.

adultery with her already in his heart. Here Christ shews, that not only outward acts, but inward motions to sin were forbidden by the law of God. Thus *Paul* while he continued a Pharisee, he judged his life by the outward letter of the Law, and so thought himself as to the Law blameless: *Paul* never knew the Law was spiritual, until he was converted; and therefore, sayes he, *I had not known lust to be sin, if the Law had not said, Thou shalt not covet*; take heed then not only to the outward actions of your life, but to the inward motions and lustings of your hearts, for the Law reacheth to these.

2. It reproves those who when they have yielded to sinful motions, are apt to lay the blame any where rather then upon their own hearts; we are apt to transfer the guilt of sin any where rather then charge it upon our selves. There are three things which men usually lay the blame upon,

Gen. 3. 12.

Either upon God, the devil, or else upon other men.
1. Upon God, and so did *Adam*; *The woman whom thou gavest to be with me, she gave me of the tree, and I did eat*; thus he layes the blame of his fall upon God himselfe: if thou hadst not given me this woman, she had not tempted me, and I had not eaten.

Jam. 1. 13.

2. Others lay the blame upon the devil, and yet if there were no devil to tempt us, we should tempt our own selves; and indeed neither the one nor the other is to be blamed; God is never to be blamed, though the devil be sometimes to be blamed; the Apostle *James* tells you that *God tempts no man*. And the Devil sometimes is not to be blamed, because thy own nature is a tempter to thee: so the same Apostle declares, that *every man is tempted when he is drawn away of his own lust and enticed*. Lust conceives sin; the Devil may be the Father to beget sin, but the flesh is the mother which conceives, nourisheth and bringeth forth sin; and the reason is this, because the devils suggestions could do no harm, were it not for our vicious inclinations. The devil came to *Christ*, but he found nothing in him; the devil shak't the

Jam. 1. 14.

bottle,

bottle, but it was a Chrystal glasse of pure water, there was no mud in it; but thou, though thou hast a fair appearance, yet if the devill do but rake into thy heart, the mud of thy corruption doth quickly appear.

3. Again, some there are who will lay the blame of their sinne upon men, and thus did Aaron when Moses chode him for his Idolatry; *Thou knowest the people*, (sayes he) *that they are set on mischief*; he would faine shift off, and excuse his own wickedness by laying it upon the people, yet this would not serve his turn, for God charges the sin upon him. Nothing is more natural, then to excuse and hide our sin, and therefore it is said, That men cover their transgression, as Adam, if thy heart were not in the fault, examples of sin would rather provoke to detestation, then imitation. Others there are who will lay the blame upon the badness of the times, whereas if thou hadst not a bad heart, thou wouldest be good in bad times; if thou hadst a good heart, the worse the times were, the better thou wouldest be; and therefore lay the blame of thy sin where it ought to be, upon the naughtiness of thy evil heart.

Exod. 32.
22.

Job 31. 33.

Use 3.

Of exhortation: Doth the flesh lust against the Spirit? oh then joyn with the motions of the Spirit against the flesh! though thou art a godly man, and sin shall not damne thy soul, yet it may wound thy conscience, and will eclipse thy comfort; And though thy sins cannot, as to damnation hurt thee, who are a child of God, yet they may hurt others. As Tostatus observes upon the 1. Chron. 21. 1. where it is said, *That Satan stood up against Israel, and provoked David to number the people*. Observe, it is not said that Satan stood up against David, but against Israel; and the reason is this, David was a publick person, and the devil knew if he could provoke him to sin, Israel should smart for it, and therefore the devil in tempting David, stood up against Israel; so that if thou art a publick man, and the devil get thee to yield to sin, others will be hurt by it.

Use 4.

Lastly, you who are regenerate, remember that you carry flesh and blood about with you, you have the flesh lusting

against

against the Spirit, and there is a repugnancy in your spirits to the holy Spirit of God; go home therefore and complain of the contrary and naughtiness of your hearts, and say as *Rebecca* when she had two babes struggling in her womb, *why am I thus? thou hast an Esau and a Jacob within thee; nature and grace, evil motions struggling against good motions; go unto the Lord, and say, why am I thus? and with Paul, Oh wretched man that I am! who shall deliver me from the body of this death?*

Gen. 25. 23

Rom 7. 14



G. 4. S. vers. 17.
For the flesh lusts against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would.

SE. RM.
 XVI. At
 Lawrence
 Gury, Lon-
 don. De-
 cemb. 19.
 1650.

I Now proceed to the second part of the conflict, the Spirit lusting against the flesh: the flesh began the contest first, because there was flesh in us before the Spirit; but the Spirit doth undertake the war; and as the flesh lusts against the Spirit, so the Spirit against the flesh.

Before I draw out the point, I shall cite one Scripture which seems to contradict this which is in *Ephes. 6. 12* where it is said, that we *wrestle not with flesh and blood, but against Principalities and Powers, against the Rulers of the darkness of this world, against spiritual wickedness in high places.* This place may be reconciled with the Text two ways. First, when the Apostle says we *wrestle not with flesh and blood*, but against Principalities and Powers, the words may be

understood

understood, not simply or absolutely, but comparatively, and if you take flesh and blood there for corrupt nature, then the meaning is this, that we do not *only* wrastle with flesh and blood, corrupt nature within, but we have also the devil without, against whom we are to strive.

But the more likely reconciliation of this place is this, it is said in the Text that we do war with the flesh, and in the *Ephesians*, that we do not war with the flesh; now though the same word be used in both places, yet it is used in a different sense, and that you may know how it is used in both places, take these three acceptations of the word.

1. Flesh and blood is sometimes taken for corrupt nature, and so is that saying of Christ to be understood, *Flesh and blood hath not revealed these things unto thee.*

Math. 16.
17.

2. Flesh and blood is taken for the natural body of man, and so it is used in *1 Cor. 15. 50.* *Flesh and blood cannot inherit the Kingdom of God*: that is, as now we are living in the world, as our bodies are now natural, corruptible, mortal bodies, they are not capable of the glory and happiness of Heaven.

1 Cor. 15.
50.

3. Flesh and blood it is taken for wicked men in Scripture, and so it is taken in *Ephes. 6. 12.* *We wrastle not against flesh and blood*, that is, not so much against wicked men, as against the devil the ruler of the darkness of this world; and thus you have the reconciliation of these places.

1st 66. 16,
23.
Jer. 25. 31
Zech. 1. 13
Gal. 1. 1.

The flesh luts against the Spirit, that is, the motions and workings of Gods Spirit, they do oppose the motions of sin of corrupt nature, so that from hence take this doctrine.

That the motions and workings of Gods Spirit in the regenerate, do warre and conflict with the motions of sin, which flow from corrupt nature.

Doctr.

In the handling of which point, I shall do these four things.

1. Shew what the nature of this conflict is.
2. Wherein it consists.
3. How you may know that conflict which the Spirit hath

hath

hath against the motions of sin, from that conflict against sin which may be found in a natural mans conscience.

4. Give you rules about this conflict.

What this conflict is?

Quest. 1
Ans.

Negatively, There are four sorts of conflicts against sin, which come short of the Spirits conflict.

1. There may be a conflict against sin, by sin; one corruption may conflict with another, and a lesser sin may oftentimes be overcome by a greater, and this oftentimes is found in natural men; as pride and covetousness: a man that is proud, he must have something to feed his pride, and because he is proud, therefore he will be in high company, and in brave and rich apparel; now covetousness being a contrary vice, may give a check to pride; — So a man that is prodigal, that spends his dayes in revelling and roaring, inordinate love of the world, will tell him that he spends too much in money; thus one corruption may contest with another, and yet may come short of the Spirits conflict against sin.

2. There may be a conflict against sin in the natural affections, wherein nature seeks to preserve it selfe; As it is with brute creatures, fear many times keeps them from that which their natural appetite would carry them unto, the wolfe would faine worry the sheep, but his fear of the shepherd restraines him; so between anger and fear: a man that is angry, his anger puts him upon it, that he would faine be revenged on the man whom he is angry with: but another passion (fear) tells him, If thou killest the man thou art angry with, the Law will take hold on thee, this arises not at all from the Spirit.

3. There is a conflict which arises from a mans natural disposition; some men have such heroick and generous dispositions; that they naturally conflict with many vices; as *Luther* said of himselfe, That he was never tempted to the sin of covetousness, he was of such a generous and free spirit. It was a saying of *Plutarch*, — I had rather (said he) that

men

men should say there was never any such person in the world as *Plutarch*; rather then say *Plutarch* is unfaithful or unconstant; of such a noble disposition was this Heathen to scorn all baseness.

4. There is a conflict which arises from the light of reason helped by a natural conscience, which checks and controlls a man for sin. The Heathens could by the light of natural conscience see and detest sin, they counted it a base thing to prostitute themselves to ease and beastly lusts. Conscience, it is Gods spy, and mans overseer, it is Gods officer in man to warne him against sin; now this is found in unregenerate men, and falls short of the Spirits conflict against the flesh, as shall be shewed afterwards.

But to shew you positively, what this conflict is. I answer, that the conflict of the Spirit against the flesh, it is a mighty and irreconcilable opposition stirred up by the motions of Gods Spirit in regenerate soules, against all the motions of sin proceeding from corrupt nature; this is a plain and full description of this conflict.

The next question is, wherein the conflict of the Spirit against the flesh consists?

This conflict of the Spirit against the flesh, hath a double reference; First, to sin, to prevent it. Secondly, to good to provoke it.

In reference to sin, the Spirit doth these five things.

1. It enlightens a man and discovers sin to a man which he never saw before; Thus, saith Paul, *I had not known lust to be sin, except the Law had said, Thou shalt not covet*; The Spirit of God by the Law discovered sin to Paul, and the discovery of an enemy, is a degree of opposition.

2. The Spirit doth not rest only in discovering sin, but resists the motions of sin which proceed from corrupt nature; the Spirit it lusts against the flesh, that is, it opposes the working of corrupt nature; this is in the Text.

3. The Spirit puts conscience on work to check and rebuke a man for entertaining evil motions, for making his heart a lodging for sin; *It convinces the world of sin.*

*Major sum,
et ad ma-
jorem natu-
ram ut
corporis mei
sim manci-
pium.*

Quaest. 2.

Ans.

Rom 7.
Rom 16.
Act 19.
2 Cor 13.
1 Tim 3.

John 16. 8.

4. The Spirit it sanctifies the nature of a man, and washes him from the filth of sin, 1 Cor. 6. 11. and therefore the Spirit of Christ is called *ἁγιωσύνη* the holy Spirit because of the sanctifying work of the Spirit, upon the hearts of Gods people; the Spirit is not only holy himself, but the Author and maker of holiness in the hearts of believers.

5. The Spirit of God it suppresseth the motions of sin, it not only resists, but helps a man to mortify the motions of sin. *If ye through the Spirit do mortify the deeds of the body, ye shall live*, saith the Apostle; and you have a promise for this in the verse before my Text, *that if ye walk in the Spirit, ye shall not fulfil the lusts of the flesh*; he doth not say, you shall not act, but you shall not fulfil them; it shall not have so much power and prevalency over you, as over wicked men; thus as to sin, you see how the Spirit conflicts with the flesh.

Rom. 8. 13

Gal. 5. 16

2. In reference to the doing of good, the Spirit opposeth the flesh several ways.

Isa. 30. 21

1. By enlightening and discovering to a man what is good; thus the Lord promiseth by the Prophet, *Thou shalt hear a voice behind thee saying, This is the way walk ye in it*; the Spirit discovers to a man his way, his work, and his duty.

2. Not only so, but the Spirit stirres up holy motions, and holy resolutions in thee to do that duty; it not only shewes thee the way, but presses thee to walk therein.

Rom. 8. 26

συγγιτη-
ναι βα-
πτισμα

3. The Spirit assists a man in the doing of good, when the flesh hinders; *We know not what to pray for as we ought, but the Spirit it (self) maketh intercession for us, and helps our infirmities*.

Phil. 1. 19

4. It more and more communicates grace to his people, whereby they may be enabled to do that which is good; it gives continual supplies of help, and therefore you read of the *Suppliee of the Spirit of Jesus Christ*. Thus you see wherein the conflict of the flesh against the Spirit consists, both in reference to sin, and in reference to good.

Quest. 3.

Seeing there may be a conflict in wicked men against sin.

(as I have shewed you) arising from natural conscience; wherein then appears the difference between that conflict which arises from natural conscience, and that opposition against sin which comes from the Spirit of God?

This Question is handled by many late Authors. Perkins in his Treatise concerning the flesh and the Spirit, and so Downam and many others; therefore I would refer you to read them; but yet I would not leave the point wholly, and that you may know the difference, I shall lay it down in these particulars.

There is a difference. 1. In the manner of this conflict. 2. In the extent of it. 3. In regard of the Principles from whence this conflict arises. 4. In the time of duration. And 5. In regard of the issue and end of this conflict.

First, in regard of the manner of this conflict, there is a threefold difference about the manner.

1. That opposition which is in the unregenerate, it is an involuntary opposition; if conscience did not trouble him, he would never trouble sin; he comes to this battle not as a volunteer, but rather as one impressed to this service by the impressions of a natural conscience; he comes not to the field like a stout Champion, but is dragged thither; Conscience is Gods spie, and wans overseer, and therefore whether a man will or no, it will fly in his face, so that the opposition from natural conscience, it is an involuntary opposition; the commission of sin is voluntary, but the opposition is involuntary. Conscience in a wicked man is like the light of a candle to a thief, it is still shining in his face, whilst he is in the act of stealing: But in the godly it is quite contrary, the commission of sin is involuntary, Rom. 7. 19. the opposition in them it is a voluntary opposition, they rejoyce when the Spirit does its office, when grace in the renewed part doth suppress the corruption of their hearts. Wicked men are said to be willingly ignorant, but the Apostle tells you that the godly are willing in all things to live honestly. Indeed a wicked man is loath to conflict with corruption, his heart would alwayes be in the house of mirth, as the wise man tells you; he is

Vide A-
mesium de
conscien-
tia lib. 2.
cap. 1.

Hab. 1. 13.

Eccle. 7. 4.

loath that his conscience should trouble him, he would faine strangle conscience, he is unwilling to conflict with the flesh; but a godly man is most willing; therefore you read that they groan to be unburthened; (for sin is the greatest burthen) they lie under sin as a burthen, and would faine cast it off.

2 Cor. 5.

4.

3. dii 6

2. The conflict which is in the wicked, it is but a jesting conflict; it is like childrens playing together, who will wrastle and strive, but it is only for sport, not to hurt one another; or as Fencers who will make many flourishes, and give one another some slight hurts, but intend not to kill; it is not like that of the warrior, who comes into the field with an intent to kill his enemy; but thus it is with the regenerate, in their conflict with sin, they endeavour in good earnest to kill it, as the Apostle Paul sayes. *So fight I* (sayes he) *not as one that beatech the aire, but I keep under my body, and bring it into subjection.* The words *ὡς πολεμῶ μετὰ τὴν σαρκά* are very emphatical; it is a metaphor drawne from wrestlers, wherein the Champions did strive for life, the word imports the beating of a enemy black and blue, to do him all the hurt I can, therefore sayes Paul, I do not beat the aire, but do beat down my body in good earnest. They which are Christs have crucified the flesh (saith the same Apostle) unto which also we have a promise. *That if we through the Spirit do mortifie the deeds of the body, we shall live.*

1 Cor. 9.

26, 27.

ὡς πολεμῶ

μετὰ τὴν

σαρκά

Pugiles

cum pugnis

aut castibus

agoni-

sum obun-

dunt.

Parcus.

Gal. 5. 24;

Rom. 8.

13.

Video meli-

ora probō-

que deteri-

ora sequor.

Sen. Med

3. The conflict proceeding from natural conscience, it is a disorderly opposition, just like men fighting in a tumult; but the regenerate fight against sin as men in an Army. The disorderliness of the unregenerates conflict appears in this, because it is found in different faculties, a wicked man hath a will and desire to commit such or such a sin; now there is no regenerate part in their will; there is nothing in the will against the will, but there may be something in the understanding; and oftentimes there is; and therefore wicked men, though they desire to do such, or such an act of wickedness, yet their understandings tell them, that sin will not only disgrace them here, but will damne them hereafter.

Thw

Thus the conflict in the wicked is in several faculties, and so is disorderly; but in the regenerate, the combat it is an orderly combat, in the same faculty, not the will against the understanding, and the understanding against the will; but the will against the will, and the understanding against the understanding, and the affections against the affections; the renewed part of these do warre against the unrenewed part. So the memory, as farre as it is converted, it labours to retain holy truths, and to jussle out the retention of evil; the regenerate part opposes the unregenerate; in the affections, the war is in the same faculty; the love that we bear to God and heavenly things, warres against self-love, the love of the world, and love to sin. These are the differences between that conflict found in the regenerate and unregenerate against sin, in reference to this manner of the combat.

2. In regard of the extent of this conflict, the difference appears in these three particulars.

1. The conflict of a natural conscience against sin reaches onely to the opposing of sins of life, to outward sins, but extends not to the sin of nature, inward sins; and the reason is this, because natural conscience doth not know natural corruption to be a sin, and if nature wants an eye to discover sin, it will also want a hand to oppose it. *Paul* while he was unregenerate, *knew not that lust was a sin*, therefore original sin falls not under the cognizance of a natural conscience. We read of wicked men, that natural conscience hath gone so far as to check them for sins of life, as *Cain* for his murder, *Abah* for his idolatry, *Saul* for his cruelty, and *Judas* for his treachery, but nature cannot oppose nature, it may oppose the branch, but not the roote; but it is otherwise with a conscience enlightened by the Spirit of God, it warres with the inward motions and workings of sin; *Paul* after he was converted, complains of a law of sin which was in his members, and of a body of death, and therefore you have him crying out, *O wretched man that I am, who shall deliver me therefrom*! natural conscience may check a man for sin of life, but onely a renewed conscience will rebuke a man for sin of nature.

Rom. 7. 12.

Rom. 7. 14.

2. Natural

2. Natural conscience as it doth not reach to sin of nature, so neither to the nature of sin. My meaning is this, natural conscience it never conflicts against the nature of sin, but only against the punishment of sin; it rebukes not a man for sin under this consideration, that it is against a holy God, and contrary to a holy and pure Law; it is the punishment of sin, and not the nature of sin, which natural conscience reluc'ts at; not because sin defiles the soul, but because sin destroyes the soul; not because sin blots out the image of God; but because sin keeps men that they shall not see the face of God; not because God hates sin, but because God punisheth sin. But the regenerate, they do not only through the Spirit conflict with the *sin of their nature*, but with the *nature of their sin*; with their sin, not as destroyng their souls, but as defiling their soules; not as tormenting the conscience, but as polluting the conscience, not as damning the soul, but polluting the heart. A natural man may be afraid of sin, as a child is afraid of a fire stick, not that it feares to handle it, because it will colly his hands, but because it will scorch his fingers. It is a main difference, for a childe of God would abstain from sin because of God, not only because of hell. The godly would not offend against the purity, holiness, authority, and goodnesse of God, and therefore abstains from sin. The natural man as *Augustine* saith, *mituit ardere, non metu peccare*; is afraid to burn in hell, but is not afraid to sin.

3. Natural conscience may conflict with sin, yet it comes farre short of the Spirits conflict, because it reaches only to open and grosse sins, not to secret and small evils. Cursing, it is so execrable an evil that a mans own heart will tell him of it, as the wise man sayes. *Oscutans thine own heart knoweth that thou thy selfe hast cursed others*; natural conscience will not so often check thee for secret and bosome sins, as spiritual pride, wandring thoughts in holy duties, and emptinesse of minde; but a renewed conscience, when the Spirit of God comes by it to convince of sin, it reaches to secret sin, it reaches to the very motions, as well as to actions; and thus it was with the Apostle Paul; sayes he, *sin taking occasion*

Eccles. 7.
22.

occasion by the Commandment, wrought in me all manner of R. 2. 7. 8.
concupiscence; whilst original sin did work but in its motions, before they were acted, the Apostle was sensible of them. And so *Hezekiah* a good man, it is said that he humbled himself for the pride of his heart, for the lifting up of his heart, as in that no man could accuse him of. These are the differences between the conflict which natural conscience hath against sin, and that conflict which the Spirit hath against corruption.

If this be so that the Spirit doth as well lust against the flesh, as the flesh against the Spirit in regenerate men. Then—
first, see the reason why regenerate men do not live so sinfully as the wicked do. It is not as if good men had better nature than bad men, for the best man on earth, yea the most glorious Saint in heaven, had as bad a nature as the worst man on earth. The true reason is this, because a godly man hath the Spirit to warre against the flesh, he hath the Spirit to conflict with corruption, and therefore he acts not as wicked men do. *If ye walk in the Spirit, ye shall not fulfil the lusts of the flesh*, and according to this it that of the Apostle *John*, *Whosoever is born of God doth not commit sinne, for his seed remaineth in him, and he cannot sinne, because he is born of God*. He cannot sin; it is not to be taken absolutely, but comparatively, he shall not sin after that manner, and in that measure and with those circumstances, as the wicked do, because they are born of God, and have a seed of grace remaining in them, this is the reason why godly men live not as the wicked do. The godly have another kinde of spirit in them then the meer natural man hath, he hath the Spirit of Christ, whereas the other hath only the Spirit of the world.

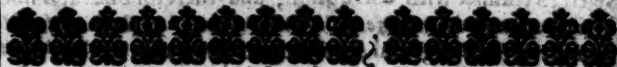
Gal. 5. 16.
1 John 3.
9.

U. 2.

Learn to blesse God seeing thou hast so bad a nature; that thou hast the Spirit within thee, which is able to suppress the workings of corrupt nature. All you that are begotten again by the immortal seed of the Word, that have the Spirit to keep under your corruption; what evil would you not do, and what good would you not leave undone, if the Spirit were but withheld from you, what will that man be that

that wants the Spirit, will be not be an habitation for swarms of lusts, and a cage for every unclean bird; if thy heart be not a storehouse for the Spirit, it will be a workhouse for the devil; if it be not Christs garden wherein he sows the seed of grace, it will be the devils seminary, wherein nothing but sin will thrive and grow; oh therefore blest God seeing thou hast such an evil heart, that thou hast the motions of the Spirit, to war against the motions of the flesh.

3. Pray unto God that his Spirit may do its office in thee; thou needest not pray thy heart to tempt thee to sin, but the Spirit needs intreaty to do its office in thy heart; do thou every day put up that request of David, *Lord, withhold not thy Spirit from me*; seeing every day I have sinful motions, let me every day have the motions of thy Spirit; seeing every day Satan perswades me to sin, let thy Spirit every day perswade me to good.



Gal. 2. 5. verse 17.

For the flesh lusteth against the Spirit; and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would.

SERM.
XVI. At
Lawrence
fury, London.
Decemb. 19.
1650.

A third
difference
Of this
conflict.

I Come now to the third difference touching this conflict, in an unregenerate and a regenerate person, and that is in regard of time, concerning which, there are these particulars to be handled.

1. The time when this conflict begins.
2. The time of its continuance.
3. The time how often this conflict comes.

1. They

1. The conflict between natural conscience and sinne, may begin as soon as ever a man hath light of nature, whilst a man is in an unregenerate estate. The Apostle tells you that *the Gentiles which have not the Law, do by nature the things contained in the Law*; that is, natural conscience it carries the force of a Law with it, and hath power over them, so that they shall not break out into many evils contrary to natures light; so that the time when a natural conscience may conflict against sin, may be whilst a man is in the gall of bitterness, and in the bond of iniquity: But the time when the Spirits conflict begins, is not till God brings you into the state of grace.

Rom. 2. 14.

2. Touching the time of duration, how long this conflict continues; it last but a while, it is but a transient rebuke given in by conscience, like unto a flash of lightning in a mans face, it comes suddenly, and is suddenly gone; just so is that opposition which is in a mans natural conscience, either jovial meetings, or sensual delights will quickly deface, obliterate and extinguish the impressions of natural conscience: But on the contrary, the conflict of the Spirit it is an abiding conflict, until the regenerate part in some measure hath got the victory over that lust which it doth oppose; it staves with a man all his life-time, from the first day of his conversation, to the last day of his dissolution.

1. Tim. 2.

3. The conflict of a natural conscience, it comes but seldom, it checks a man but now and then, by fits and starts; as the Apostle Paul speaking of the Gentiles shewes, that their consciences *between whiles* accused them, for so the words are to be read; the opposition in the unregenerate, it is not a constant opposition: but the conflict of the Spirit it is an abiding conflict in the godly; and as it continues long, so it comes often; hardly can a godly man be tempted to a grosse sin, but the Spirit will cast in a crosse suggestion to that sin; this is the third difference, whereby the conflict of the Spirit may be known from the conflict of a natural conscience.

Rom. 2. 15.

μεταξύ
κατη-
γορίαν
των.

1. Tim. 2.

A fourth
difference
between the
conflict, be-
tween the
flesh and
Spirit, and
that conflict
which is
only be-
tween a
natural
conscience
and sin.
Gen. 4. 13.

4. It differs in regard of the principle, or moving cause from whence this conflict arises: as,

1. The opposition that is in a natural conscience, it arises from a principle of slavish fear: but the opposition that is in the godly from the Spirit, it comes from a principle of love to God, and hatred to sin; it appears thus: *Cain* he cries out, *Oh* (says he) *my punishment is greater then I am able to bear.* He complains, not that his sin was greater then he was able to bear, but of his punishment.

A wicked man that opposeth sin from a natural conscience, may be compared to a thief that refuseth and abstaineth from stealing, not out of any hatred of theft, or out of any love to justice, but only because he is afraid of being hanged for his theft; even so it is with wicked men, they abstain from sin and acting of sin, meerly out of slavish fear of hell and condemnation, not out of love to God. I may further exemplifie it thus: you know there is this difference between a Collier and a cleanly man; a Collier will not touch charcole if they be burning coles, but he will touch them, though they be black coles; but a cleanly man will not touch them, neither as they are burning, nor black coles. Wicked men will forbear sin, because it is a cole of fire; but the godly will reluct at sin, because it is a black cole; they love God, and they hate sin, and therefore says the Apostle *Paul*, *What I would that I do not, but what I hate that do I.* He doth not say, the evil I would not do, and the evil I would fain forbear; but the evil I hate, that I do.

Divines gather thence, that a godly man conflicts with corruption out of a hatred to corruption; not because he feares the punishment, but hates the sin; wicked men reluct at sin, but it is not because they hate the evil of sin, but because they fear the punishment thereof; as *Balaam*, he would not curse the people, yet it is said of him, that he loved the wages of unrighteousness; though he feared the punishment, yet he did not hate the sin. Godly men reluct at sin, from a principle of hatred thereof; and there are four spiritual principles from whence the conflict of a godly man arises.

1. Because

Rom. 7. 15.

2 Pet. 2. 15.

1. Because that sin it is against a holy God ; and this was *Josephs* principle, *How can I do this great wickedness, and sin against God ?* Gen. 39. 9.

2. Because it is the breach of a holy Law; thus *Paul*, *What I hate*, (*saves he*) *that I do*. If then I do that which I would not, I consent unto the Law that it is good ; as if he should say, I oppose sin out of the consent that is in my conscience unto this Law, that it is good. Rom. 7. 16.

3. Another principle upon which the godly oppose sin, is a hatred to the very nature of sin it self ; and thus *David* professes of himselfe, that through the precepts of God he got understanding, and therefore hated every false way. Psal. 1. 19. 104.

4. He opposeth sin out of love to *Jesus Christ* ; seeing that *Christ* died for sin, they will labour to die to sin, as the *Apostle* saith, *The love of Christ constraineth us ; because we thus judge, that if one died for all, then were all dead, and that he died for all, that they which live, should not hereafter live unto themselves, but unto him which died for them, and rose again.* 1 Cor. 5. 14. 15.

5. The fifth difference is this ; the conflict between the flesh and Spirit, and the conflict between natural conscience and sin, differ in regard of the event and issue thereof ; and there is a fourfold different event and issue :

1. The issue of the conflict of a natural conscience and sin is this, that it leaves a man unquiet, and the sin unmortified ; and this was the very case of *Judas*, his conscience told him that he had sinned in betraying his Master, and thereupon he was so troubled, that he went and hanged himself, yet notwithstanding his shame remained unmortified ; but it is contrary with the Spirit's conflict, that not only quiets the minde, but mortifies the sin, and therefore you finde the *Apostle* as-
ter he had been speaking of the Spirit's conflict with the flesh, Gal. 5. 22. telling you, *That the fruit of the Spirit is joy and peace* ; this was the issue of the conflict of the Spirit, it will not only Rom. 8. 13. quiet the minde, but kill the sin ; *If ye through the Spirit do mortify the deeds of the body, ye shall live.*

2. Another event of the conflict of natural conscience is, that the unruly affections of a man, they are too hard for a natural conscience to oppose and subdue. Wicked men will many times contend with sin; but marke the issue, and you shall finde, that the strong inclinations of their hearts to sin, do overcome them. I shall give you three instances hereof, in *Saul*, *Pilate* and *Pharaoh*. — As for *Saul*, his conscience

1 Sam. 24.

17.

constrained him to confess that *David* was more righteous than he; and that he had done wickedly in pursuing his life; and yet notwithstanding all this, *Saul's* unruly affections did overmaster *Saul's* unquiet conscience; his ambition of the kingdom caused him yet to go on further in the pursuit of *David*. — So *Pilate* his conscience told him, that *Jesus Christ* whom he was to judge was an innocent person, and therefore he washed his hands, and told the people that he found no cause of death in him; this was his conscience, but his ambitious affections did overpower it, fearing lest he should hereby lose *Cesar's* favour; If thou let this man go

Luke 19.

12.

(says the people) thou art not *Cesar's* friend; he feared this saying of the people, and therefore went against his conscience. — And so also *Pharaoh*, his conscience told him that he did wickedly in disobeying God's command, for not letting the children of *Israel* go, and he confesseth that he had sinned and done wickedly in the Lords sight, and begged *Moses* to pray for him: but observe, *Pharaoh's* ambitious affections did over-master his conscience, and therefore when the plague was over, he would continue in sin still. — But

when the Spirit of God comes to conflict with the lusts of the flesh, though the affections be unbridled and unruly, yet in time the Spirit of God will check and curb them, and overcome; though the Spirit cannot throw them out, yet it will throw them down, as the Apostle *Paul* speaks, I keep under my body, and bring it into subjection. A godly man thus deals with sinne, though he cannot give it an utter extirpation, yet he will endeavour to bring it into subjection.

1 Cor. 9.

27.

2. Natural

2. Natural conscience in opposing sin, it rests contented with a bare restraint of the Act, though there be no mortification of the vicious inclination. As it was with Pharaoh, when the plagues were upon him, then conscience wrought, but yet his sin was not at all subdued, but onely restrained; and therefore sayes the Text, *When Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them, as the Lord had said; And so Haman, when he saw that Mordecai his mortal enemy was preferred by the King; when he saw that he was taken into royal favour, it is said that he refrained himself, that is, he would not now attempt to destroy him; and though he refrained himself, yet his revengeful disposition remained still unmortified.* Thus a drunkard may be outwardly restrained, and yet his drunken inclination remain. But the Spirit of God in its conflict, it doth not only restrain the act, but also weakens, and suppresses the inclination; *If ye through the Spirit do mortify the deeds of the flesh, ye shall live; there is the mortifying of the act of sin; and thus also we are commanded to mortifie our members which are upon the earth, as fornication, uncleanness, inordinate affections, evil concupiscence, and covetousness; and again, to crucify the affections and lusts; that is, not onely to restrain the act of sin, but to kill and mortify the sinful inclination.*

Exod. 8. 15.

Esth. 5. 10

Rom. 8.

12. 13.

Col. 3. 5.

Gal. 5. 24.

4. And lastly, natural conscience conflicting with sin, it works not more watchfulness in a man against the assaults of sin for the time to come, but the Spirit of God when that conflicts with a sin this day, it makes him watchful against all sin the next day, and all his dayes. And thus you have the third Quere dispatched, touching the difference that is between the conflict of the flesh and the Spirit, and that combat which is onely between the natural conscience of an unregenerate man, and his lusts.

What rules may be given, seeing the Spirit doth conflict against the flesh in us, that by the following of them we may be able to prevail against the motions of the flesh to sinne?

4 Quere.

This

Answ.

This is a practical, and an useful question; and for answer thereto, I shall give you five directions.

1. Listen to what conscience shall say to you, when you are tempted to any sin; conscience, it is Gods spie, manns overseer, and the Spirits officer: and in hearkening to its checks you take a ready way to embrace the Spirits motions, and deaf your ear to the motions of sin; it is the Spirits office not only to witness with our spirits, but also to check and rebuke us for sin with our spirits; therefore hearken to what your own conscience shall speak, whether it will sollicite thee after this manner, saying, Why wilt thou dishonour so good a God, hazard thy precious soul, and break a good Law? As sin gives a wound to conscience, so conscience awakened, enlightened, and sanctified gives a great check to sinne, that it shall not reign in a childe of God.

Gal. 5. 13.

2. If you would have the Spirit prevail over the flesh, then be sure you minister no occasion of sin unto the flesh, lest from vicious motions there come sinful actions. This rule the Apostle gives to the *Galatians*, exhorting them not to use their liberty for an occasion to the flesh; that is, do nothing which may administer an occasion to the flesh, to take hold on you. It is true, the flesh can sin without an occasion, and a man may be an adulterer though he never saw a woman, and a man may be a thief though he never stole, and a murderer though he never spilt blood; but occasions to sin they do the more strengthen corrupt nature, as the Philosopher tells us, that acts do strengthen habits: so the more thou acts sin, the more strength it gathers and hence it was, that the *Nazarites* who were forbidden to drink wine, were also forbidden to eat any thing that came of the Vine-tree; they were not to eat the raisin nor the husk of the grape, that an occasion of sin might not be admitted to them. And the wise man shewing the mischief of whoredome, exhorts not to come near the doore of her house; it is no sin in it self to come nigh any ones doore, but because being nigh the doore of an harlot, may occasion and stirre up unclean thoughts and

Numb. 6.

9

Prov. 5. 8.

lustful

lustful desires, therefore we are commanded not to come near her doore. It is observable, that God would not be called *Baali*, but *Ishi*: there was no harm in the word, *Baali*, for it signified in the common use of the word *my Husband*, as *Isa. 54. 5. Thy maker is my husband*. It is in the Hebrew thy *Baal*, i.e. thy Lord or husband, but this is forbidden, that so the name of an Idol continued amongst them (for they usually called their Idols *Baalim*) might be no allurements to Idolatry.

Hosea 2.
16.

Isa. 54. 5.

דב

Dominus,
maritus.

Deut. 25.
13.

To this purpose Divines make much use of that place *Deuter. 25. 13.* where it is said, *Thou shalt not have in thy bag divers weights, a great and a small*; the having of these weights in the bag, you would think to be no sinne; you will say, though I have them in my house, yet I never buy nor sell by them, you may say they are only in my bag, not in my scale; but sayes God, *Thou shalt not have them in thy bag*, lest it be a temptation to thee to bring them from thy bag into thy scale.

Levit. 11.
7. 8.

So the *Israelites* were commanded not to eat swines flesh, *Levit. 11. 7. 8.* Now you shall read in *Isaiah 65. 4.* how the Lord blames the *Israelites* for two things, *They eat swines flesh*, (sayes he) *and the broth of abominable things are in their vessels*; God did onely forbid the eating of swines flesh, and yet here he condemns the broth also. And why? but because the eating of the broth, might be a temptation to them to eat the flesh also: therefore take heed that you minister no occasion to the flesh, lest you be entangled thereby.

Aug.
Contest.
lib.
Cap. 8.

An example you have of this related by *Augustine* of one *Alipius*, that was drawn by importunity of friends to be present at the Gladiatory games of the *Romans*, but being there resolved to shut his eyes all the while, that so though he was present in body, yet he might be absent in heart, but upon a great shout the people gave at the fall of one of the Combatants, he opened his eyes, and became an approver of that bloody and barbarous spectacle;
and

and therefore take heed of yielding to occasions of sin.

Ezek. 23.
19.

3. If you would not have the flesh prevaile against the Spirit, roll not sin in your thoughts and contemplations; rolling of sin in the fardie and speculation, is that which weakens the Spirits motions and workings, and doth strengthen the motions of sin in thy heart. — This the Prophet Ezekiel speaks of in Chap. 23. and verse 19. *She multiplied her whoredomes in calling to remembrance the dayes of her youth*; bodily uncleannesse is caused by contemplating the sin in ones minde, and is the way to fence thy heart against the Spirits motions.

Principiis
obsta, &c.

4. If you would have the Spirit prevail, resist and conflict with your lusts timely, do not stay too long before you begin to conflict: many times men stay so long before they beginne that they are vanquishd before they fight. Be ready therefore to oppose sin in the birth; do as *Pharaoh*, who would not let the children of the *Hebrewes* grow to men of yeares, but killed them as soon as they were born: so deal thou by thy sins.

Intus
existens
prohibet
alienum.

5. Cherish and entertain the Spirits motions, whensoever you finde them dissuade you from sin, let the motions of the Spirit be within, and they will keep the motions of the flesh without.

πολεμῶς
ἀσπονδῶς
Qui deli-
berant des-
civerunt.
Gal. 1. 16.
compared
with
Acts. 16.
19.

6. Enter into no Treaty with sin; if you parley with sin, you have reason to suspect the conquest; the flesh is a mortal enemy, and you must either kill or be killed. There is no Treaty of Peace to be obtained between the flesh and the Spirit; this combat is of such a nature, that there is neither a Treaty of Peace, nor a cessation of armes all your life-long. It is a notable observation if you compare the first of the *Galatians*, verse 16. with the twenty sixth of the *Acts*, verse 19. In the *Galatians*, you there read the story of *Pauls* conversion, and sayes he, *Immediately I conferred not with flesh and blood*; that is, with my corrupt heart, what dangers I should meet with, and what hazards I should go through; and in the *Acts*, where you have *Paul* relating the same story to King *Agrippa*; he sayes,

Ob

O King, I was not disobedient to the heavenly vision. To note, sayes a learned man, that consulting and debating with flesh and blood, it is a kinde of disobedience to the heavenly vision; though thou dost not yield to the flesh, yet it is a kinde of disobedience to consult with the flesh: and therefore never enter into a Treaty with thy sinne.

7. Resist sin impartially, that is, every sin; and do this in sincerity: if thou wilt hate the garment spotted with the flesh, then also thou wilt hate the flesh. *Herod* did many things, but left not his *Herodias*.



G A 1. 5. verse 17.

For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would.

I Proceed now to the cause of this conflict, whence it is that the flesh lusteth against the Spirit, and the Spirit against the flesh; and the Apostle alignes the reason, these being contrary the one to the other. The words need not much explaining, only the saying of the Apostle when he tells you that the flesh and the Spirit are in the same man, and that these are contrary the one to the other. Touching which I shall lay down this conclusion. That contraries may be found in the same subject. It is true, that contraries cannot be in the same subject, in an intense and highest degree, but they may be in a lesser and lower degree; and thus it is here. The

Z

Apostle

REMI
XVIII. A.
Lawrence
Curry, Lon-
don. Fe-
bruary. 5.
1650.

*Contraria
non possunt
esse in eo-
dem sub-
jecto in
gradu in-
tense.*

Apostle tells you of the flesh and the Spirit in the same regenerate man; and of these being contrary the one to the other, that is, not in the highest, but in a more remiss degree; In the highest degree they are not to be found; both in heaven there is perfect grace without sin, and in hell there is hell and no grace; but on earth, we are partly sinful, and partly gracious, and therefore these two contraries being in a regenerate man in a more remiss degree, they may be very fairly consistent. These two are contrary the one to the other; it is impossible to conceive a more bitter opposition and direct contrariety between any thing in the world, than between the flesh and the Spirit; there is not more contrariety between light and darkness, between heaven and hell, fire and water, than between the flesh and the Spirit. Contrariety is more than enmity; enemies may be reconciled; but contraries never; indeed one contrary may expell another, but one contrary cannot be reconciled to another; water may quench fire, but it cannot be reconciled to fire; and light may expell darkness, but they are not to be reconciled. The contrariety of the flesh against the Spirit consists in this, that whatsoever good the Spirit wills, the flesh wills; and what good the Spirit excites to, the flesh diswades from; this is the contrariety, and this is the cause of the conflict in regenerate men.

Doct.

The Doctrine is this: That there is a mutual and irreconcilable contrariety between the flesh and the Spirit; between nature and grace; in the hearts of regenerate men.

I call it a mutual contrariety, because it is not a single opposition, the flesh is against the Spirit, and the Spirit against the flesh; and then I call it an irreconcilable contrariety, because though enemies may be reconciled, yet contraries never.

In the handling of which point, I shall only demonstrate the truth of it, and then conclude with a practical application.

1 Dem.

And first, this contrariety appears by the contrary names

names given both to the flesh and Spirit in Scripture, as here in the Text: corruption it is called flesh, and grace is called the Spirit; corruption is called darkness, but grace is called light. *Rom. 13. 12.* It is called a law of death, but grace is called the law of the Spirit of life, *Rom. 8. 2.* Corruption is called filthiness of the flesh, *2 Cor. 7. 1.* but grace is called purity of Spirit, *1 Tim. 4. 12.* So that by these contrary names given both to the flesh and the Spirit, the contrariety of both is set out.

*Rom. 13.
12.
Rom. 8. 2.
2 Cor. 7. 1.
1 Tim. 4.
12.*

2. They are both contrary principled and originated; for, First, corruption it is called the work of the devil; and, For this purpose was the Son of God manifested, that he might destroy the works of the devil, *1 John 3. 8.* but grace is called the work of God. *Phil. 1. 6.* Again, corruption it is called the lust of the devil, *John 8. 44.* but grace is called the fruit of the Spirit, *Gal. 5. 22.* so that these proceed from a contrary original. That which is born of the flesh, is flesh; and that which is born of the Spirit, is Spirit.

*1 John. 3.
8.
Phil. 1. 6.
John. 8. 44
Gal. 5. 22.
John. 3. 6.*

3. They have contrary acts and contrary uses; the flesh is set on lust against the Spirit, and the Spirit against the flesh, they are contrary in their works; and hence in Scripture, sin is called a work contrary to God; sin makes a man walk contrary to God; but the Spirit draws a man to walk in the ways of God; sin is the *Dalilah* that will never let a man alone, but presse him with importunity to yield to the temptations thereof.

Levit. 16.

4. They are contrary in their ends and issues; the end of the flesh is to damne the soul, but the Spirit its motions and workings are to save the soule. We are commanded to abstain from fleshly lusts, which warre against the soule; and the Apostle tells us, That if we live after the flesh, we shall die: but if we through the Spirit do mortify the deeds of the body, we shall live. The tendency of sin is unto death, but of grace unto eternal life. And therefore saith the same Apostle, The law of the Spirit of life in Christ Jesus, hath made us free from the law of sin and death. Upon these demonstrations it appears the flesh and the Spirit are contrary the one to the other.

Rom. 8. 13

Rom. 8. 1.

Use 1

Of Instruction. If so be these are contrary the one to the other, first, let us consider the contrariety of the flesh against the Spirit; and therefore learn these three inclinations.

1. Learn to admire the free grace and mercy of God, that notwithstanding this contrariety of the flesh against the Spirit in thee, yet that this should not stirre up anger and fury in God, but rather pity and mercy; hence in Gods great love showed to his people. God doth to us as we would do to a man that hath taken poyson; we pity such a man; but poyson in a roade that we hate: when God sees sin in his people, tormenting them as poyson in the body, though they have such fleshal natures, and so contrary to grace, yet this stirres not up fury, but favour, and pity in God. It is a note worth your observation, by comparing two Scriptures together, *Gen. 6. 5, 6.* with *Gen. 8. 21.* In the first of *Genesis*, it is said there, that the Lord saw that the imaginations of mans heart were evil, and only evil, and that continually; and therefore said God, I will destroy man from the earth, there their corrupt nature, and the issues and acts of it provoked God so fury; but compare that place with *Chap. 8. 21.* and there you read that God will not anymore curse the ground for mans sake; because the imagination of his heart is evil from his youth; this is a strange reason, one would think it should be on the contrary. But God doth not bring a curse, but annueth a promise; as if he should say, though I might destroy man as I did in the flood, yet I will not do it, though the imagination of his heart be evil, and that continually; no: though his heart be so bad: this should teach us to admire the grace of God, that notwithstanding the contrariety of our natures unto holinesse, yet that this should not stirre up fury, but rather pity and mercy in God to us.

2. Learn to admire the grace and mercy of God, that notwithstanding the contrariety that is in our natures against the Spirit, that yet there is an irresistiblenesse in the Spirits working converting grace: that the Spirit should conquer

Gen. 6. 5, 6
Compared
with
Gen. 8. 21.

conquer a man, and beat down the strong holds of nature, that the Spirit of God should out of these contraries bring other contraries; for so the Lord doth *commanding light to shine out of darkness*. Oh admire the omnipotency of Gods grace, that notwithstanding the contrariety of thy nature, yet is hath not been able to resist, converting

1 Cor. 10.

4.

1 Cor. 4. 6

3. Admire the grace of God, that notwithstanding the contrariety of thy nature, yet that there should be in the regenerate either activity or perpetuity of grace, that thou dost set grace seeing thou hast a principle of sin in thee, and that thou hast a perpetuity in the state of grace, that this contrariety should never be able either totally or finally to conquer grace: admire that this spark of fire should not be drowned by this flood of corruption; that this contrariety in thy heart against grace, should not destroy grace; if thou art once in the state of grace, thou art ever so; and therefore let this heighten your admiration: Adam had perfect grace, and yet not perpetuity in it, but thou hast imperfect grace, and yet thou art established therein, that thou shalt not fall.

Gratia in nobis est flamma in extinguibile in medio mari.

4. Of humiliation; and indeed these doctrines about corruption of nature, they tend chiefly to debase this proud heart of man, that is degenerated, and fallen from so glorious an estate.

Use 2.

Be humble, oh man! though thou hast a principle of grace, yet thou hast something in thee that carries a contrariety to grace, thou hast a contrary principle to a gracious principle, *The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other*; now here I shall speak not onely to unregenerate men, but to the regenerate also; and there are these seven considerations to provoke you to be humbled.

1. Consider that the flesh, and thereby this contrariety against grace, it was more ancient in thee then grace was in thee; it was in thee before the Spirit of grace was. Divides make the struggling of Esau and Jacob in the womb of Rebecca, an emblem of corruption and grace, in a regenerate

Vidi in
fantulum
Zelantem,
&c.

generate man; they struggled in the womb, and it is observed that *Esa* the bad sonne was born first, and *Jacob* the good son born last: it is a fit resemblance of nature and grace which strive in the heart of a regenerate man, but remember this, that sin is the elder of the twaine, before thou hadst the Spirit thou hadst the flesh: nature is the elder brother, nay as soon as ever there was an union between the soul and body, sin was in the soule; nay not only before, thou couldst act grace thou hadst sin, but before thou couldst act reason. I remember *Augustine* hath a relation in his Confessions concerning a little childe, which saw another childe suck his mothers brest, and sayes he, before the childe spake, I saw an envious nature in it, the childe grew pale to see the other suck his mothers brest, and this, sayes he, made me call to mind my original sin; and truly this is a great advantage to the flesh, that the flesh is first in a man: as if two Armies come to fight a pitcht battel, that Army which first comes to the field, hath much advantage against the other that comes after into the field; the flesh hath gotten the sunne and winde against us, it hath many advantages upon this consideration that it was first in thee, and therefore be humbled.

2. Be humbled on this consideration, that the flesh and this contrariety of the flesh against grace in thy nature, is more abundant in thee then grace is; 'tis not onely more timely, but also more abundant; though a Christian hath the Spirit, yet every regenerate man hath more of the flesh; you have now received but the first fruits of the Spirit, but you have the whole crop of sin, the whole harvest of original corruption; in a regenerate man there are more swarmes of lusts and unholy thoughts, then there are gracious thoughts; as in every hedge there are more briars and thornes then fruitful trees, so in every mans heart, more briars and thornes of corruption, then of the fruitful trees of grace. And as in every field there are more chistles and weeds, then lilies and roses, so in every heart there is more of corrupt nature then of true grace. Sin growes naturally, but grace

only

only by divine culture. Corruption is natural, but grace is supernatural. That of the Apostle is observable to this purpose, where he exhorts us. *As we have yielded our members to uncleanness, and to iniquity unto iniquity: so now to yield our members servants to righteousness unto holiness.* Divine gather hence, that the Apostle speaking of sin, maketh mention of three *T's*; there is to uncleanness, to iniquity, and unto iniquity; but when he speaks of grace and holiness, he mentions but two *T's*, to note that there is more abundance of sin in three then grace. — Ransack a believer in every faculty, and in every faculty you shall finde more sin than grace.

Rom. 6. 19

First, look into the understanding and there you shall finde more ignorance then knowledge; and so *Hierom* himself confesseth, that he was ignorant of more truths then he did understand. In the memory there is more forgetfulness then retention of good; thou forgettest more good then thou dost remember, the best man alive doth not remember so much of a Sermon as he doth forget. And therefore the Apostle gives this counsell, that we should give the more earnest heed to those things which we have heard, lest we let them slip as a broken and leaking vessel runs out, for the word signifies, *utrinque patens aqua*, which is a metaphor taken from leaking vessels. And so likewise in the fancy there are more vain sinful and unclean speculations, then there are divine and holy contemplations. In the affections there is more love to earthly things then to heavenly, thou more fearest man then God, and grievest more for affliction then sin; for the punishment more then for the evil of sin, if you ransack all men, you shall finde more corruption of nature, then holiness and grace in them; this the Apostle hints in that catalogue which he gives of the works of the flesh, and the fruits of the Spirit, where he reckon: up severetee sins, and but seven graces; to note that there is more sinne then grace in men. Corruption it is like great *Goliath*, and grace is but like little *David*; but yet though corruption be strong, and there be more of it in us, then grace, yet we shall

Hoc san-
tum scio
me nihil
scire. Hie-
ronym.
Heb. 2. 1.

Gal. 5. 19,
20.

get

get the victory in the close; though *Goliath* be stronger than *David*, yet as *David*, so all the regenerate shall have the final successe and conquest.

3. That you may be humbled, consider that this contrariety of nature to grace, it works unweariedly in you; if this contrariety did shew it self now and then, upon some extraordinary occasion, it were not so much; but this corruption it works unweariedly against grace; grace and good motions are supernatural, and therefore are sometimes irksome to us that are flesh and blood: but corrupt motions to sin they are natural to a man, and things which act naturally, act unweariedly; as the Sea, it's never weary of flowing, nor the Sun of running its course, and as the fire is never weary of burning: so neither is corrupt nature of opposing the holy Spirit: our whole course and way to heaven is up the hill, and against the tide and wind, both of corruptions and temptations.

4. Be humbled also on this ground, that this contrariety of nature it will work continually against grace, even to the dying day; if it did but oppose sometimes, and then would be weary, or else if it were stinted to some age of a mans life, it were something but this corruption will shew it self contrary to grace; as long as thou livest thou mayest get rid of actual sin, but thou canst never rid thy heart of this habitual corrupt nature. It is a notable saying of *Cyprian* to this purpose; It is more (sayes he) to take away one sin, then many sins; his meaning is this, that it is harder to take away this one sin of nature, then to take away many sins of life; as for actual sin, the sin thou wast haunted with the last year, thou mayest not be troubled with them now, nor the sin that now thou art troubled with, hereafter; but the sin of thy nature, it hath troubled thee the last year, and this year also, and it will do all thy days; that as Ivy in a wall, though you lop off the branches, yet it is so fastned in the joints and intrah of the wall, that till you pluck down the wall, you cannot root up the Ivy; so it is with us, till God pull down this wall of your body, the root of your sin cannot be plucked up.

This

This was typified under the Levitical Law, in that house which was infected with a fretting Leprosie, all their scraping and pouring out of the dust thereof, could not make the house clean, and therefore God commanded that the house should be pulled down and be removed: The corruption of our natures is like this Leprosy, which nothing but the pulling down of the wall of the house would remedy: so nothing but the death of the body will perfectly destroy the body of death. This leprous house is a type of thy defiled body; and the scraping thereof an embleme of thy endeavour to sweep thy heart of sin, and yet for all this, the house could not be cleansed till it was pulled down: neither can the house of thy body be wholly purified, and sin quite extirpated, untill it be plucked down and laid in the dust. I remember a learned Author, he makes the impenitent thief on the Cross an embleme of the sin of our natures, when he was nailed to the Cross, and (as we say) bound hand and foot, he had only one member untied, and that was his tongue, and with that he falls a reviling on Jesus Christ; just so, sayes this Author, are our natures, when a man lies on his death-bed, and cannot stirre hand nor foot, even then hath he a nature kindled with fire from hell, wherewith he sines against God; Oh let this greatly humble us in the sight of God.

Levit. 14.
41, 45.

Luke. 23.
40.

Mat. 4. 3.

5. Consider that this contrariety in thy nature against grace, though it be repugnant to grace, yet it is suitable to thy nature. Corrupt nature will tempt men to those sins which are most suitable to flesh and blood; as the Devil when he tempted Christ in the wilderness being an hungry, Command, sayes he, that these stones be made bread: this was a very suitable temptation to Christs condition, for he had fasted forty dayes and forty nights and was hungry. the devil did suit him with a temptation; and if the devil do suit temptations to our condition, our natures will much more, because a mans own heart knowes what is more suitable to his inclination then the devil doeth; it is true, the devil knowes what a mans inclination is by his actions, other-

A a

wife

Jam. 1. 14.
 ὁ ἑαυτοῦ
 νόστος
 ὁ ἑαυτοῦ
 νόστος.

wife he cannot know, but our natures are so corrupted, that they will propose temptations that are most pleasing to flesh and blood; and to those sins which either by custome or inclination we are most inclined to. And this the Apostle *James* speaks of, as I have formerly noted; when he sayes, that *every man is tempted, when he is drawn away of his own lusts, and enticed.* It is a metaphor taken from fisher-men, who will suit their bait to the fish which they desire to take, and will not alwayes fish with the same bait; thus it is here, thy corrupt nature doth play the fisher-man, and layes such a bait which is most suitable to every mans inclination; therefore on this consideration be humbled, that sin is so suitable to thy corrupt nature.

2 King. 8.
 12.

6. Be humbled on this ground, that thy corrupt nature will carry thee to commit such finnes, which thou dost believe in thy heart thou shouldst never fall into; an eminent example hereof we have in *Hazael*, who when he was told by the Prophet *Elisha* what evil he should do unto the children of *Israel*: *That he should set their strong holds on fire, and slay their young men with the sword, dash their children against the stones, and rip up women with child;* Oh, sayes he, *is thy servant a dog, that he should do these things?* he could not believe it, and yet this he did, and worse then there the Prophet had told him. Here is cause therefore to be humbled; there is that evil seminally in thy nature that will provoke to sinne, which thou couldst not imagine to be there: why else should Christ admonish his disciples, *to take heed that their hearts were not overcharged with surfeiting and drunkenness, and worldly cares;* Alas! what danger was there for poor Disciples to be overtaken with these sins? yet Christ knew that there was cause for them to take heed; though they were eminent Apostles of Christ, yet they had the seed of those evils in their natures. It is an observation of Mr. *Capel*, that a godly man at one time or other before his death shall be tempted either by the devil or his own heart to break every Commandment of the

Capel of
 temptations.

Law.

Law, and to doubt of every Article in the Creed; and therefore do not think thou art so well sealed in thy judgement, that thou shalt never fall into error; and thou which livest holily, be not over-confident, nor too secure, thinking that thou shalt never fall, as such a man fell; remember thou hast as bad a heart, and if God should suffer the devil, thy own corrupt nature, and an occasion to concur together, thou wouldest fall into as bad a sinne as ever any in the world fell into, there is such a contrariety in thy nature against grace, that it would carry thee to the most unnatural and gross sins that are in the world. *Augustine* had a good saying when he saw a man fall into sin, *Tu bodie; ego cras*, Thou fallest to day, and I to morrow, if God helpe me not.

7. Consider that this contrariety in thee it is an universal contrariety; if there were a contrariety against some grace, and not against all, it were somewhat excusable; or if there were onely a contrariety in some parts, not in all, it were somewhat tollerable: but when this contrariety is universal in every respect, how intollerable is this? though thou art a godly man, not only the wicked, but even thou who art a godly man, all thy body and all thy soule is defiled: it is true, there is grace in every part of thy soule, so there is sinne too: There is ignorance in thy understanding, forgetfulness in thy memory, stubbornness in thy will, disorder in thy affections, hardness in thy heart, searedness in thy conscience; now it is true, though every faculty be infected, yet also is every part regenerated too in those that are godly. Corruption it is in the soule, as the soule is in the body; the whole soule is in the whole body, and the whole soule is in every part of the body; just so it is with original corruption, it is whole in every man, and it is whole in every part of a man.

One hath this note, that corrupt nature it is more in the soule, then the soule is in the body; for though the whole soul be in the whole body, and every part of it, yet it is not in that manner in every part of the body, as it is

in the whole body; it is more eminently in the whole, then in part: but corrupt nature it is more in man, then the soule is in the body: for though the soule be in the body, yet it is but in the members of the body for particular uses; it is in the eye to see, not to work, and in the hand to work, and not to see; it is in the ear to hear, and not to go, and in the foot to walk, and not to hear; but sinne is in the soule, not for particular acts; but it is in every man, and in every part of man, provoking and enticing to all kinde of evil: this is the universality of that corruption found in mans nature, for which we have great cause to be humbled.



G A L. 5. verse 17.

For the flesh lusts against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would.

Sermon
XIX At
Lawrence
Fury London, Febr-
ary. 19.
1650.

HAVING opened the enmity and contrariety that is between the flesh and the Spirit: I come now to answer two cases of conscience relating to this Doctrine; and the first is this,

1. If the flesh doth carry such a contrariety to grace, what are the reasons why God is pleased to leave such contrary principles in the hearts of regenerate men?
2. If there be such a contrariety which can never be reconciled

reconciled, then to what end is it for a man to oppose the flesh?

What are the seasons why even in regenerate men God suffers such a contrariety against grace?

I shall answer the question by these four particulars.

1. God doth it for the clearer illustration of his mercy; God would have shewed his *goodness* if man had never fallen; but being fallen, God shewes his *mercy* to him. The end of our redemption is that Gods grace and mercy might reign: and herein you may see a manifest sign thereof, that God should work grace in thee when thou hadst such a contrariety in thy heart against it, this is great mercy; though thou hast a contrary principle in thy nature to grace, yet converting grace will overcome; and though it do not remove, yet it will subdue corruption; and grace though it be opposed, yet it shall never be expelled; grace shall be conqueror at last, though it be alwayes fighting, whilst we are in this life.

2. God is pleased to leave such a contrariety against grace, even in the hearts of regenerate men, that they might put a higher estimation on Jesus Christ. If you had not had a contrary principle to grace, you would onely have admired God as a Creator; but now having a principle of sin within you, you come to see the need you stand in of a Mediator. Adam in innocency needed not a Saviour, but now thou being fallen by sin, and having a principle of enmity in thy nature, nothing but the power of a Saviour can take away this enmity by the work of Sanctification, and nothing but a Saviour can free thee from the guilt of this enmity, even Jesus Christ; as the Apostle speaks, *I thank God through Jesus Christ that hath delivered me from this body of death*; it is he by whom thou art delivered from this guilt and enmity.

3. The Lord leaves this corruption of nature in the hearts of his people, to stirre up in them a greater and deeper measure of humiliation. Humiliation had not been a duty in us, if the Lord had not left the remainest of original corruption in the

Quest. I.

Ans. I.

Rom. 5. 21
in *Christ*
baptism
renew.

Rom. 7.
21, 25.

2 Cor. 12.
7.

σκολο-
τῇ σαρκί:
morbis a-
cutus.
Cypr.

Deut. 8: 15,
16.

Quest. 2.

the hearts of his chosen: indeed thou shouldest have delighted in God to all eternity; but thou shouldest not have had this ground of humiliation, if sin had been totally extirpated. This was *Paul's* case, an eminent Apostle; *There was given him a thorn in the flesh, a messenger of Satan to buffet him, lest he should be exalted above measure.*

There are four interpretations given of these words: some referre this thorn in the flesh to be meant of *Hymeneus* and *Alexander*, which did vex *Paul* so; but this is groundlesse. Others referre it to some exquisite bodily disease; but that can hardly be proved. Others refer it to the particular sin of lust of uncleanness; but that cannot be admitted, because *Paul* had the gift of continency, and wished that all men were as himself, as to that particular. But here by the thorn in the flesh, the most inquisitive and exquisite Interpreters understand it to be the sin of nature; and it is called a messenger of Satan, because the devil doth joine with mans nature, and doth set on the corruption of mans heart; Now why was this thorn in the flesh left in *Paul*? was it not to humble him, lest he should be exalted above measure? Thus the Lord left the fiery scorpions in the wilderness, to humble the *Israelites*; and the Lord leaves corruption in thy nature to humble thee, that thou mightest not be puffed up in thy selfe, but that when thou perceivest the corrupt workings of thy nature, thou mayest be the more vile and base in thine own eyes.

4. The Lord leaves this corrupt nature in thee for the exercise of thy grace. Grace is never more exercised, then when it is opposed; hereby God will try the truth of thy grace, and the honesty of thy heart, whether thou wilt fall in with the Spirit, and side with it against the flesh. Thus the Lord left the *Canaanites* in the land, to try whether the *Israelites* would joyn with them; there is a contrary principle to grace left in us, to try whether we will joyn with the flesh, or follow the motions and dictates of the Lords Spirit.

The next Question is, To what purpose is it for a man to contest

contest with the corruption of his heart? seeing that we shall carry this corruption to our grave? we have heard that contraries can never be reconciled; therefore to what end is it to strive against corruption, when there will be no end of the combat?

I shall name three reasons; that though it be true, you cannot remove the contrariety that is in your hearts against grace, yet there is just reason why you should maintain a contest against it.

1. If you will not oppose corruption of nature, it will break forth with greater rage and violence in your lives; thou hast now an unclean nature, but if thou dost not oppose it, thou wilt have a vicious life: let but thy nature alone, and it will be like a field unmanured, over-runne with briars and thornes; *Out of the heart proceed evil thoughts, murders, adulteries, fornication, thefts, false witness, blasphemies*; if we stifle not evil thoughts in the heart, they will break out you see into evil and inordinate practises of life; so that herein though you cannot remove original corruption, yet if you do not oppose it, you will not only have it in your hearts, but also visible in your lives.

Mat. 15. 19.

2. Though you cannot remove and destroy this contrariety of nature, yet you may be able to suppress it; it is true, destroy it you cannot, but weaken it you may; remove it you cannot, but repress it you may: You may do with it as *Joshua* did by the *Gibeonites*, he saved their lives, but made them hewers of wood and drawers of water; and as the *Israelites* did with the *Canaanites*, they did not throw them out, but made them tributaries; so though thou canst not drive out corruption of nature, yet thou mayest keep it under; and the more thou dost contest with thy corrupt heart the more thou wilt be able to keep it under. It is an observable Law which the Lord gave the Jewes touching an house that was infected with the plague of Leprosie; God bid the people do this, that if the Leprosie were in the house, they should scrape every stone in this house, and if it could not be clean by scraping, afterwards they were to pull the house

Lev. 14. 41

4.

house down : Thy nature, it is this leprous house : the plague of leprosie hath defiled thy nature, and the Lord bids thee do with thy nature, as the Jewes were to do with their houses, they were to scrape every stone, to do you labour to cleanse your hearts, sweep thy heart with the besom of sanctification; and if all will not do, when this house of thine shall be pulled down by death, then it shall be cleaned. But as long as thou livest in the world, be contending against the workings of corrupt nature; and though thou canst not expell it, yet thou mayest subdue it. Though our grace in this life will never be so strong as to expell and utterly subdue our corruption, yet by our striving and labouring, to keep up this contest, thou wilt keep thy corruption at such an under, as it shall never extinguish grace.

3. Consider, that not to conflict with thy corrupt nature, it is an argument that thou hast no grace in thee. Between one there is no opposition; opposition must be between two. *These are contrary the one to the other*; as corrupt nature is contrary to grace, so grace is contrary to corrupt nature; and therefore if thou dost lie still, and not conflict with corruption, it is an evident argument thou hast no grace.

Use 1.
Libera me
Domine à
meipso.
Aug.

Let this contrariety that is in our hearts against grace, make us ever watchful and jealous over our own hearts: you know not how farre the contrariety and corruption of your hearts may carry you before you die; do not think, surely I shall never fall into such a sin, and such a sin; be not secure, thou hast a nature in thee that may prompt thee to the worst sin, that ever was committed upon the earth. I told you of an observation of Mr. Capels, that a Christian before he died, should be tempted to break every commandment of the Law, and to doubt of every Article in the Creed; thou hast a contrariety against all grace, and therefore an inclination to all sin; carry therefore a jealous eye over thy selfe. Peter he was not suspicious enough of himselfe, when he told Christ, *Thou though all should forsake him, yet he would not*; Nay, sayes he, *though I die with thee, yet I will not deny thee*; and yet

yet ~~Peter~~ he did both, he forsook him and denied him, and that with a curse and an oath. Had ~~Peter~~ known his own heart, he would never have said so. Good men know not to what the corruption of their natures may carry them; it may be thou art a holy and a gracious Christian, thou walkest blameless in the place where thou livest; but consider, if God should let thy nature loose, with what impetuous violence wilt thou be drawn to sinne? *Harsh*, as I noted before, thought not that there was that wickedness in his heart, which the Prophet foretold him of, and therefore layes it, *Is thy servant a dog, that he should do this wickedness?* Nay, Christ himselfe forewarnes his disciples, *That they should beware of surfeiting and drunkenness, and the cares of this world*; a strange exhortation one would think to such as they were, one would think it had been a useles caution to such good men; the disciples they were not at that time hunger-bitten, and that they should be guilty of surfeiting; and they who had not a house to put their heads in, that they should be overtaken with drunkenness; that they who had not the things of this life, should be careful about them; this was very strange, yet Christ he knew that they had the seeds of these finnes in their natures; and as they, so also have all we, and therefore we ought to have a suspicious eye over our own hearts. As in the first creation, all creatures were feminally in the *Chace*, and there wanted onely the motion of the Spirit to bring them forth; so in our natures there is the seed of all evil, and there wants but occasion and temptation to draw it forth.

Mat. 26. 35

2 Kings
8. 13.
Luke 21.
34.

Direct. 2

Remember, though there be this contrariety in thy heart against grace, yet be not discouraged: though thou discernest this corruption in thy nature more then ever thou didst in all thy life-time past, yet be not dishearted: there are many Godly soules in this case, who never saw more corruption, nor more violence then now they do; they thought sin was dead, but now they see it alive; they thought the power of it was weakened, but now they see the edge of it sharpened. There are these consi-

B.b.

derations,

derations, why such should not be discouraged.

1. Because it may proceed, not from an increase of sin in thy nature, but from a clearer discovery of sinne; not that the object is multiplied and greated, but because thy sight is cleared; a godly man he sees more corruption in his nature then ever he saw before: this proceeds not because there is more corruption then indeed was before, but because the Lord hath given him a clearer inspection into his own heart. I may illustrate it by this comparison. In a dark and gloomy day, you see no dust, nor moles flying up and down your chamber; but let the bright beames of the Sunne shine in there, and then you see abundance of dust: now the dust was there before, but you saw it not, because the Sunne made it not appear to you; thus it is with men: Before conversion they have an abundance of lusts in their hearts, but they see them not, because the Sunne of righteousness hath not shined into them: — You have a notable passage of Paul in

Rom. 7. 13

Rom. 7. 13. But sin (sayes he) that it might appear to be sin, wrought death in me; sin was sin before, but sin did not appear to be sin, untill he was converted; and now sayes he, I perceive the workings of my corrupt nature; whilst I was a Pharisee, I did not then see, nor know my selfe to be so vile and sinful as now I do; and so when light breaks into the soul, those sins appeared which lay hid, and those which seemed but as moles, now appear beames; and those which seemed as little as gnats, now appere as bigge as Camels.

2. It may proceed from a more gracious and tender sincerity in thy conscience, then there was in times past. In former time thy conscience was hard, seared, and senseless, fighting against the sense of sin, but now God hath melted and molished it; God hath made thy conscience to be not as seared, but as raw flesh: godly men may complain of corruption, and think they have more then ever they had, but it is because they are more tender, and more sensible. When a man hath hurt his finger, he thinks he doth never so much touch it as then, and this ariseth from the

the tenderness of the part: So God having made the heart
a broken and a soft heart, therefore the corruption of thy
heart is more felt then before. Sin to a wicked man is as a
blow on the back, but sin to a godly man is as a blow upon
the eye.

Prov. 7. 3.

5. Consider this, though you discern the corruptions of
your nature, and see more of it then ever you saw before;
yet be confidently assured of this, that thou shalt have the
final victory. To this purpose I may accommodate that
passage concerning *Rebecca*, who having conceived the chil-
dren struggled together within her, and she said, *Lord, Why
am I thus?* And the Lord said unto her, *Two Nations are in
thy womb; that is, the rise of two Nations, Esau and Jacob;*
the manner of people shall be separated from thy bowels, and
the elder shall be stronger then the other, and the elder
shall serve the younger. Whence mark 1. It is said, *There was*
two manner of people in her womb, and these separated; Thus
is Sin and Grace.

G. m. 25.
22, 23.

2. The one is said to be stronger then the other, that is,
the posterity of *Esau* they shall be stronger for a while then
the *Israelites*, for they did defeat them once, but now what
is the comfort? Why, *The elder shall serve the younger;* and
so it came to pass, that the *Edomites* did serve the *Isra-
elites*. Thus I may say as of *Esau* and *Jacob*, *Corruption
of nature is stronger then Grace* in many good men,
and it is elder then grace; but here is your comfort, *The
elder shall serve the younger;* Grace shall get the final vi-
ctory.

Numb. 21
18.

1 Sam. 8.
14.
1 King. 22.
47.
Obad. 8.
17, 18.

I inferre hence, that though you are not to be discouraged,
considering this corruption, yet you are greatly to be hum-
bled in the feele of this contrariety, that is in your natures
against grace. If you had onely a disability as to grace, it
were matter of humiliation for you; if you had onely an
oppositio. against grace, that would be cause of more hu-
miliation, but having a utter contrariety against grace, here
is greater cause for you to be humbled. A carnal minde is not
nearly an enemy to God, but enmity it self. What the Spirit

Direct. 3

Rom. 8. 7.

Exod.
31. 5. 6.

perswades to, that the flesh dissuades from: and what the Spirit wills, that the flesh wills; and therefore you have great cause of humillation.

Learn to reduce all actual sin, that have broke out in your lives, to their original; that is, to the contrariety of nature. Thou dost not sin, because the devil tempts thee, nor because thou art in bad company, but because thou hast a corrupt nature. It is a saying of a learned Divine, that a Christian hath many enemies to fight withal, but he hath only one that overcomes grace; and that is the flesh. Were it not for corruption within, all temptations would be no other to thee, then they were unto Christ; the Tempter came to him, but he found nothing in him; his temptations were but as a spark of fire cast into the sea: but the devil comes to thee, and the world comes to thee, and they find fit matter in thee, a suitableness in thy nature to fall into and close with the temptation; and therefore reduce actual sin to its original, thus Paul did, *It is no more I that sine*, sayes he; but who doth he blame? nor the devil, nor the world, but *sin that dwelleth in me*; that is, an evil and corrupt nature; it is my corrupt nature which drawes me to evil, and hinders me from good; and if you would thus reduce your sinne to its original, what cause of sorrow and debasement would it give us to you? It is said of David, that the devil moved him to number the people, but he doth not charge it upon the devil, but upon himself; and sayes he, *I have sined; and I have done foolishly*: we are all transgressors from the womb. Complain not of the evil that is in thy life, but charge it upon thy corrupt nature; and thus also David in another place, he reduces those two great evils of murder and adultery to the corruption of his nature; and sayes he, *I was shapen in iniquity, and in sin did my mother conceive me*. And thus Augustine in his *Confessions*, when he confesseth how he robbed an Orchard, he saith, neither hunger, nor want of the fruit he stole, for he had better at home; but it was meerly to gratifie corrupt nature.

Rom. 7. 10

1 Chr. 21. 1

2 Sam. 24.

10.

Psa. 48. 8.

Psal 51. 5.

5. If there be contrariety in thy nature against grace,

Oh then do not joy in with this contrariety against the Spirit; wouldst thou joy with an enemy? this contrariety why is it in thee? is it not to damne and destroy thy soule? therefore thou art the enemy of thy soule, the flesh strives to damne you, but the Spirit strives to save you; therefore do not take part with thy enemy. Yet how many men are there that joy with the corrupt motions of their hearts when they prompt them to evil? and how unreasonable is this; the Apostle tells us, that we are not debtors to the flesh, to live after the flesh; as if he should say, you owe nothing to corrupt nature and why will you yield thereunto? It is honesty in every man to pay his debts: But you owe nothing to corrupt nature, but you are debtors to the Spirit; and if ye through the Spirit do mortify the deeds of the body, ye shall live: Therefore indulge not the flesh, or, as the same Apostle speaks, Make no provision for the flesh. If an enemy come into your houses, will you visit his camp, will you lend in Armes to an enemy to destroy you? this is that which men do, when they joy with the flesh against the Spirit. By how much any man makes provision for the flesh, by so much doth he joy in opposing, resisting, quenching, and grieving of the Spirit. Thus I have done with the double conflict between the flesh and the Spirit, and the double cause of this conflict; These are contrary the one to the other.

Ptt. 2. 11

Rom. 8. 12

Rom. 13.

14. Rom. 13.

15. Rom. 13.

16. Rom. 13.

17. Rom. 13.

18. Rom. 13.

19. Rom. 13.

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42. Rom. 13.

43. Rom. 13.

44. Rom. 13.

45. Rom. 13.

46. Rom. 13.

47. Rom. 13.

48. Rom. 13.

49. Rom. 13.

G. A. L. 5.



For the flesh lusteth against the Spirit, and the Spirit
against the flesh, and these are contrary the one to the
other, so that ye cannot do the things that ye
would.

Sermon
XX. At
Lawrence
Fury Lon-
don, Fe-
bruary 19.
1650.

I Am now come to make entrance to the double con-
sequent of this double conflict, which carries also a dou-
ble reference. *The flesh lusteth against the Spirit, so that ye
cannot do the good ye would, and the Spirit lusteth
against the flesh, so that ye cannot do the evil ye would.*
The words they are not much difficult, and therefore I shall
not say much in their explication. *Augustine* understands
these words; so you cannot do the things you would, that is, you
cannot do the good you would. *Masius* understands
it of both jointly; you cannot do the things you would. As
if he should say, *The flesh lusteth against the Spirit, and so you
cannot do the good you would; and the Spirit lusteth against the
flesh, so that you cannot do the evil you would.* The Doctrine
is this from the first part of the consequent. *The flesh
lusteth against the Spirit, so that ye cannot do the good you
would.*

Dofly.

That the corruption of the flesh, even in regenerate men,
doth oftentimes divert them from, and disturb and interrupt
them in their holy performances.

To confirm this point, you have not only the testimony of
the Apostle; that it was so with other men, but also his
own experience; you have him complaining, that so will was

present,

present, but how to perform that which is good, I finde not; *that* when he would do good, evil was present with him. Rom 7.21

I shall branch out this Doctrine into two parts, and shall shew that the corruption of nature in reference to good, hath a double mischiefous consequence, or effect.

First, it hinders a man from the doing of good.

Secondly, it hinders a man in the doing of good.

These are the particulars I shall insist upon, and shall now begin with the first, *That corrupt nature hinders a man from the doing of good.*

To illustrate this, there is a fit emblem in that History mentioned in *Gen. 38.* concerning *Tamar*, who had twins in her womb, *Pharez* and *Zarah*; now the History mentions that *Zarah* did first put out the hand, and the Midwife tied a scarlet thred about his finger, but *Pharez* struggled with *Zarah*, and so got out first. Divines accommodate this History to this purpose, that a godly man may like *Zarah* set on for the doing of duty, but corrupt nature like *Pharez* hinders the birth of *Zarah*. Corrupt nature hinders regenerate men from doing of good.

Gen. 38.
27, 28.

That which I shall now do, shall be to shew you what are those polittick devises of mans nature, that hinder him from the doing of good; and there are these twelve stratagems which corrupt nature uses to this end.

1. The flesh hinders us from doing of good, by persuading a man that he is above the use of duty; this is a suggestion which comes from proud phantastical nature. *Daciers*, such the foolish Familist; they are but fleshly forgers, and but for the inferiour rank of Christians, not for those that are grown up to a tall stature; and are people of a higher dispensation. Corruption doth often make this plea, for the neglect of the use of duty, and this was seen to work in the dayes of the Apostles, as the Apostle *Paul* speaks, *Are there any contentions among you*, sayes he, *whilst every one of you sayes I am of Paul, and I of Apollo, I of Cephas, and I am of Christ*; here the Apostle doth not only blame them that cried up parties among the Apostles, but condemnes a fourth sort also, which said they were

1 Cor. 1.12.

were of Christ, and why should the Apostle condemn such? why, the meaning is this, the Apostle condemns Enthusiasm; these were to spare from saying up Paul, or other of the Apostles, that they were all for Christ; that is, they were for Revelations, and Inspirations; how the Apostle condemns those that so cry up Christ; as to decry an ordinary Ministry. And to antidote you against this infection of corruptness, I shall give you these three particulars.

1. That in the most glorious times of the Church, the Word hath promised that Duties and Ordinances shall be of use among Believers. Thus *St. John* speaks, *Rev. 19. 5.* The seventh Angel sounded, and there were great voices in heaven, saying, *The Kingdoms of this world are become the Kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever;* and in the nineteenth verse it follows, *The Temple of God was opened in heaven; and there was seen in his Temple the Ark of his Testament; That in there was to be Gospel Ordinances even in the purest times of Gods Church after Antichrist should be destroyed; yet then there should be a Temple, and within it the Ark of Gods Testament, meaning Gospel Ordinances.*

2. The Scripture tells you that the strongest Christians are to be conversant in the duties of Religion; and thus the Apostle *Paul* to the *Romans*, he tells them that he was persuaded that they were full of goodness, filled with all knowledge, able also to admonish one another; nevertheless, says he, I am bold to put you in minde; as if he should say, though you are full of knowledge and goodness, yet I must put you in minde of your duty. The strong had need to be exercised in duties and Ordinances.

1. To have their judgements confirmed in knowledge, and belief of the truth. *2 John 2. 21.* I have not written to you, because you know not, but because you know the truth.

2. To have their memories strengthened in the remembrance of the truth. *Jude 5.* I will put you in remembrance, though you once knew this.

Revel. 11.

19.

Compared with verse

19.

Rom. 15.

14, 15.

13. To have their affections more excited to the love of the truth, 2 *Pe. 1. 12*. Until you come to heaven, you must be conversant in the use of duty. You read of the *Israelites*, that all the while they were in the wilderness, the Lord sent them Manna from heaven, but when once they came to *Canaan*, then Manna ceased; so whilst you are in the wilderness of this world, you must be fed with the Manna of Ordinances; but when you come to heaven, then, and not till then will Ordinances cease; only the heavenly *Jerusalem* had no Temple, *Rev. 21. 22, 23*. And therefore the more abominably unthankful are all they who make no other use of their so long living under Ordinances, but proudly to profess themselves above Ordinances.

Rev. 21. 22
23.

12. Another stratagem which corrupt nature hath, is a pretence of urgent and extraordinary affairs and occasions in the world, and this some will make a hinderance to duty. They will tell you that their conditions are necessitous, and that they have time little enough to follow their callings, and therefore they hope God will dispense with them, though they be not so much in duty as other men. Such as these, were they who were bidden to that great Supper mentioned by *Luke*, who with one consent began to make excuse, *One had bought a piece of ground, and he must needs go and see it, another a yoke of Oxen, and he must go and prove them, and another married a wife, and he could not come*. Such pretences as these are found in corrupt nature, to make callings in the world to be a dispensation to duty to God; and that I may take off this mistake, I shall lay down these three particulars.

Luke 14.
18, 20, 26.

1. That God never ordained our particular callings as men, to juggle out our general callings as we are Christians, or that civil duties should juggle out Divine duties. A wise management of, and forecast in your worldly affairs, would give you time enough to set about divine duties; a holy prudence and providence will redeem time for prayer, hearing, &c.

C c

2 Consider

2. Consider that the way for God to bless you in your outward callings, is to be much imployed in religious duties. It is the saying of one that had but two acres of ground, and a rich Lords land was by his; the poor mans was fruitful, and the Lords was barren; whereupon the Lord came to him, and ask't him the reason: Oh Sir, sayes he, I water my little ground with prayers and teares every morning: this is the way to be blessed in the world: give God his due, and he will give you yours. *Seek ye first the Kingdom of God and his righteousness, and then all other things shall be given in unto you.*

Psa. 34. 10

Mat. 6. 33.

πρότι

πρώτα

ὁυτίνα.

3. Thou sayest thou must follow thy calling, and so neglectest thy duty to God; consider that for this, God may be provoked to blast thy outward employments; without Gods blessing it is in vain, to rise up early, and to sit down late, and to eat the bread of sorrowes, as the Psalmist speaks. God doth many times curse thy outward condition, because thou deniest him duties of religious worship.

Psal. 117. 2.

4. And lastly, God was angry with Moses for neglecting duty, and with the Israelites also, though they had more urgent affaires to plead, then all you have. Moses, though he were in a journey, and one would have thought, that might have been a good excuse for him, for the not circumcising of his childe; and yet the Lord was so displeased at his neglect of his, that he met him in his Inne, and had like to have killed him. God would not dispense with the neglect of his Ordinance, though the necessity of a journey might have pleaded an excuse for Moses. So the children of Israel, while they were in the wilderness, God was angry with them, because they neglected this Ordinance of circumcision, and yet they might have pleaded for themselves, that they were moving from place to place, pitching their Tents now here, now there; and though this pretence may seem very fair, yet God was not pleased with them; which may teach us that it is not our worldly employments, nor necessary affaires in the world; that can give us a dispensation in the performance of our duty to God.

Exod. 4. 24

Joth. 5. 5, 6

3. Another

3. Another stratagem of corrupt nature in this point is this. That a man will purpose, and promise to do duties, but not till his present estate and condition is changed; when a man shall sit down and say, If I were in another condition, God should have more duty and service from me, then now he hath; but in this condition that I am now in, I have not time nor opportunity. — This is a most plausible stratagem, whereby your corrupt hearts labour to take you off from duty. Suppose thou art a young man, and a servant, thy heart will suggest unto thee thus: if thou wert but a Master, Oh how many houres then wouldst thou spend in Gods service? thou art a poor man, and thou sayest, Oh if I were a rich man, how liberal would I be? Thou art a private man, but if thou wert a Magistrate, what good wouldst thou do? this was *Abalom's* vain conceit. But remember this, if thy condition should be changed, and thy heart remain unchanged, thou wouldst still be the same man, though thy condition were altered; and to you that have been, or may be thus deceived by your deceitful hearts, I would lay down these particulars:

*Semper in-
cipis vive-
re*

1. Know that it is a meer deceit of heart, to think that if thy condition were changed, thou wouldst be a changed man; it appears to be a deceit upon this ground, because if thou art not good in thy present condition, thou canst not be good in any condition, if thy heart be the same; and the reason is, it is thy naughty heart which makes thee bad in thy present condition, and if that continues with thee, thou wilt be bad in another condition, if thou art a bad servant, thou wilt be a bad Master, and if a bad childe, thou wilt be a bad father; if thou art not good in a single condition, thou wilt not be good in a married estate, unless thy heart be changed: if thy heart be not changed, thy life will not.

*Cælum non
animum
mutat.*

2. Consider that every other condition which thou dost so admire, and desire after, it hath peradventure more snarres, more incumbrances and inconveniences, then the present condition thou complaineest of; thou art now a

1 Cor. 7.
34.

young man, and thou complaineſt that thou haſt not time to pray, what wouldeſt thou do, if thou haſt the charge of a houſe and family? a publick condition hath more diſtractions and incumbrances then any private condition, and therefore do not deceive your ſelves.

4. Another ſtratagem of corrupt nature to keep a man from duty, is by putting a ſoule vizard upon the beautiful face of religious duties. Juſt as the fleſh to provoke a man to ſin, will ſmeare over ſin and make it appear like the beautiful face of grace: ſo the heart on the other ſide, to keep a man from duty, will ſmeare over the beautiful face of godlineſſe, with carnal prejudices; even as *Judas* did diſparage that moſt excellent and memorable act of *Mary*, in that honourable liberality ſhe ſhewed unto Chriſt in breaking the boxe of ointment, as a profuſe and riotous waſte, *Mat. 26. 8.* So thy corrupt heart will ſuggeſt to thee, what is zeal for God, but raſhneſſe and indiſcretion? and what is holineſſe, but baleneſſe of minde? what is patience, not to give injury for injury, but a ſordid temper? and what is walking with God, but a Monkish kinde of life? what is a conſcientious care to Sanctify a Sabbath? it is but *Judaisme*; and what is it to be of a tender conſcience, but to have a needleſſe ſcrupuloſity? By this meanes, men allowing their corrupt hearts to argue thus carnally, they are hindered from much good; and therefore if thou wouldeſt be taken off from this deceit, thou muſt labour to ſee the native luitre and beauty that is in holineſſe, and the filthineſſe of ſin.

xxxiii
1. 10
1. 11

5. Another way whereby the heart of man deceives him, is by pretence to do ſome leſſer good, and thereby neglect the doing of a greater; and thus the devil and a mans own heart diverts him many a time. It is an obſervation of Mr. *Greenham*, that in many families, every triſſing buſineſſe ſhall hinder prayer; and this is the nature of a mans heart, to make every ſlight buſineſſe to divert him from duty, and the exerciſes of religion. Thus it was with the Pharifees, *They would riſe Mint, Anniſe and Cum-*

Mat. 23.

min, and so neglect righteouſneſſe, and the more ſerious and weighty things of the Law.

Many men will content themſelves to read a Chapter at home, and neglect the Miniſtery of the Word, and prayer in publick; this is meerly the ſly deceit of a mans owne heart, even as the ancient hereticks called *Excuse*, they were ſo intent on prayer, as that they neglected all other ſervice of God.

To this I would only ſay, that thoſe who make one duty to juſtifie another, let ſuch remember that duties are not contrary, but ſubordinate and ſubſervient one to another. I may ſay of the duties of religion, as the Scripture ſpeaks of the Lamps of the Sanctuary; they were ſo ſited, that one Lamp ſhould kindle another: ſo duties they are ſo ordered by God, that one duty ſhall helpe another, and ſit for another; prayer ſits for hearing, hearing ſits a man for meditation, and meditation ſits for prayer, and ſo of alſo other duties; and therefore they which make one duty to hinder another, they make thoſe things contrary, which the Lord hath made concordant.

6. Another ſtratagem which the Fleſh uſeth is this, that if it cannot perſwade men wholly to neglect duty, yet it will endeavour to make them abate in duty. It may be thy roty heart cannot prevaile with thee to caſt off prayer, and hearing the Word, ſo as never to perform theſe duties; yet will it labour to gain thee much ſpoorth, that thou ſhalt pray more ſeldome then thou haſt done, and hear more ſoften as formerly thou haſt done. As it is a deceit of the heart to bring us from ſmall ſins to great ſins; ſo it is the policy of the fleſh, from the doing of duty ſeldom, at laſt to bring us not to do it at all. And to anſwer our againſt this infection of nature, I ſhall lay down theſe following conſiderations.

1. It is the policy of thy heart, not to make thee off on duty wholly, and at once, but to make thee abate gradually. *Revell. 2. 4.* The Church at *Bolſeph* did gradually decay, firſt loſt off her ſilver love, and afterwards her

first works; and the reason is, because hereby thy heart and the devil knowes, that abatements when they are gradual, they are lesse sensible; but neglects when they are total, they fall under the cognizance of a natural conscience: You must pray sometimes, and hear sometimes, else conscience will check a man; but gradual decays they are not so sensibly perceived, and therefore the devil and thy own heart will let thee pray, and will let thee hear, but not so much as formerly thou hast done; this is a snare, which many of Gods people have been taken in.

2. Consider that the soule is in as much danger by gradual decays and abatements, as by total omissions. A leak in a ship though but small, will at last as certainly, and more dangerously, because more insensibly and unperceivingly, cause the ship to miscarry, as a violent storme. Lingring consumptions do kill men, as surely as violent burning fevers; it is true, a fever or the plague may kill a man in three dayes; but a consumption will as certainly bring a man to his end, and to his grave.

3. Corrupt nature will suggest to thee that thou shouldst leave off duty, because of the unalterable decree of God. Corrupt nature will tell thee, that if thou art ordained to damnation, all thy praying and all thy hearing will never save thee; and if thou art ordained to salvation, though thou dost not hear so much, and pray so much, it shall not procure thy eternal damnation; this deceit is rooted in the hearts of all the sonnes of men; and in answer thereto, I have onely these three things to lay before you.

4. As to duty, you are not to consult with Gods secret decrees, but with his revealed Word; *Secret things belong to the Lord our God, but revealed things to us and our children for ever, that we may do all the words of this law.* We are not to look to the decrees of God, and upon them, either do or not do our duty; but we are to look to his revealed will, which bids us be conversant in holy duties

Deut. 29.
19.

of religion and godlinesse; we are not to search the secret records of heaven, but the Scriptures. It was a good saying of holy Mr. *Bradford*, A man should not go to the University of Predestination, untill he be well grounded in the Grammar School of obedience and repentance.

2. Consider that the same decree which determines the end of a man, determines also the means to bring about that end. If thou art decreed to be damned, the same God decrees that thou shalt be left to walk in such wayes which lead to damnation; and if thou art decreed to be saved, God hath also decreed that thou shouldest walke in those wayes which lead to everlasting life; and this the Apostle tells you, *We are his workmanship created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them; not onely our happinesse, but our holinesse is decreed by God.*

Qui desti-
nat ad
finem,
destinat ad
medis.

Ephes. 2.
10.

3. You which yield to this plea of nature, you will not yield to this plea in other things: you will not reason thus in matters of the world; should a man reason thus; God hath decreed from all eternity how long I shall live in the world, and therefore because the decree is irrevocable, I will neither eat meat nor wear clothes, you would account this man rather a mad man, then one in his wits. He that refuseth meat, Gods Ordinance to continue life, is a self-murderer; and he that omitteth duties of Religion out of any pretence of Gods decree, is a soul-murderer; as it is thus in nature, so also is it in grace; as God hath decreed the end, so also hath he decreed the means conducing thereunto.

8. You will say, through the suggestion of a selfe-deceiving heart, you are unable to perform any good; this is the plea of many, they will say, if I were able. I would pray more; if I were able to remember more, I would hear more; but because of my disability, I am discouraged from duty. I know this is my misery, if I do not read, and hear, and pray; and if I do these duties, this is my

my further misery, that I sin in the performance of them. This is nature's plea, and in answer thereto, consider.

1. That thy impotency doth not nullify thy obligation to a moral law. Though thou art unable to perform duty, that doth not free thee from thy tie to duty; thou art bound to do duty, though thou canst not do it well. If thou hast lost ability to obey, see thou to that, God hath not lost authority to command; natural impotency can give no excuse to wilful neglect.

2. Suppose this be true, that thou art unable to do duty, yet consider that thy ability herein depends upon Gods promise; not upon thy own strength; thou art unable, but God is not unable; thou art under a promise, do thou set upon the performance of duty, and God hath promised his Spirits assistance.

3. Consider that there is lesse evil in the performance of a duty, though thou sinnest in the manner of doing it, then in a total omission; that man sinneth lesse, which prays, and doth not pray well, then that man which doth not pray at all. Indeed defects in duty they break part of a command; but total neglects, they break the whole command: the duty is essential, but the defect is but accidental.

ROMANS 7. 5. verse 17.

For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would.

I Proceed now to lay down some other pleas which corrupt nature makes, to divert us from duty. I have layed down eight already, the next in order is this:

9. From

Sermon
XXI. At
Lawrence
Fury London, Fe-
bruary. 6.
1650.

9. From the austerity that men perceive in the duties of Religion; what will the flesh tell a man? If thou devote thy self to holy exercises, thou doest but give thy self to a rigid course of life, and thereby abridge thy self of many lawful pleasures. *Calvinism*, say the Papists, makes men melancholy. — This is a great prejudice to many men, unexperienced in the way of holiness; and to this I have three things to answer.

Spiritus
Calvinianus, est
Spiritus
melancholicus.

1. There is not so much austerity in the exercises of Religion now under the Gospel, as there was under the Law. The worship under the Law was a very austere worship; they were to sacrifice their Bullocks out of their stall and their sheep out of their flock, and they were to go out of all the regions of *Judea*, once a year to *Jerusalem* to worship; and so the Apostle speaks also of circumcision. *That it was* *which neither our fathers nor we were able to bear.* But now for the duties under the New Testament, God doth not require you to offer your beasts for a sacrifice, but rather your lusts. He requires not any thing which is laborious and painful: he requires not the circumcision of your flesh, but the circumcision of your hearts. That man which complains of the austerity of Gospel duties, if he were a Jew, he would then complain much more. Gospel Ordinances they are easie; Christ calls all such as are *heavy and heavy laden* to come to him, and they shall find rest; and he takes away their burden, and so learn of him; for his yoke is easie, and his burden is light. The invitation is to embrace the Christian Religion, in opposition to the Jewish religion, which was a heavy yoke; but says Christ, *I have my yoke for it is easie*; that is, walk in a Christian course, and you shall find rest, and rest to your souls.

Acts 15.
10.

Mat. 11. 28
29, 30.

2. Thou which art kept off from the exercises of Religion, because thou fearest thereby thou shalt be abridged of thy loves and delights in the world, consider that the duties of Religion they will not encrease, and multiply thy loves, but only regulate them, nor remove, but raise your delights. Religion is not a murther to dig up your loves by

the

he took, but a pruning-hook to pare and cut off your luxurious branches.

9. Know that these are none that have more ground of joy, then those who are most consciencious and careful in the performance of the duties of Religion. *There is joy and peace to be had in believing, as the Apostle tells you; there is none before, nor none without believing; and as the Apostle Paul tells you, Believing ye rejoice with joy unspeakable, and full of glory.* It is not spoken of the joy which shall be in heaven; but of the joy which believers have in this world; love to Jesus Christ, and believing in Jesus Christ, it fills the soul with joy and glory in this life. You may tell all the dimensions of an outward joy; but the joy of a believer, it is a joy unspeakable, and a joy full of glory.

10. Another plea of corrupt nature is this, that you have done enough already, that you have spent so many years in a course of Religion, so many yeares you have been a professor, and what need you more? Thus *Paul* he thought he had done enough in destroying *Baal*, and therefore he needed not to put down the Calves. This is a plea which many times takes off the heart from further progress; and I have three things to speak to it.

1. The people of God in former ages, they never used to make this a plea; nay, they have been of a quite contrary temper. *Paul* tells you that *He forgot those things which were behind, and reaching forth to those things which are before, press on and strive to win the mark; that is, I forget all my past degrees and performances; I will not rest contented in them, but I will press forward. If I have done much good, I will do more good; oh therefore be thou abundant in duty for time to come, as if thou hadst never been employed in duty for time past.*

2. The Scripture doth make your abounding in duty in former time, to be an argument why you should abound more in duty time; *but thou prayed and heard much formerly; hear more hereafter; thus the Apostle makes an argument unto the Corinthians, that as they had abounded*

Rom. 1. 7.
13.

1 Pet. 1. 8.

Phil. 3. 13.
14.

1 Cor. 8. 7.

in faith, and utterance, and knowledge, and in all diligence and love; so also, they should abound in a charitable contribution as the poor Saints that were at Jerusalem; and saye he, as you have abounded, so abound in this grace also. And as Paul to Philomon; in that Epistle sayes he, Shew mercy to Onesimus, why? for thou hast shewed mercy; thou hast refreshed the bowels of the Saints; refresh this also: so that if you have been much in duty, it is an argument that you should be more therein for time to come.

Phil. ver.
9.

You which plead you have been much in duty for time past, and are negligent in that which at present you ought to do; you would not reason thus in things of this life, where is the man that will say thus? I have gotten so much money this last year, that I will get none this. Thus you see the unreasonableness of this plea. Men think they can never enough abound in temporals, but any measure of spirituals will serve the turn, and satisfy them.

Another plea of corrupt nature is this. The flesh will tell you, you have not been so much in sin; and therefore you need not be so much in duty; we are not men who break out into notorious evils. — This is a cunning deceit of the corruption of mens hearts, and therefore I shall speak the more to this plea; and there are five particulars, which I shall lay down by way of answer.

This plea favours of pride, sloth, and ignorance of pride; as if muchness of duty could expiate the sinfulness of sin: it favours of much idleness, when the heart will take hold on such poor shifts and excuses to take you off from, or make you neglective in the performance of religious duties; and then it favours of much ignorance, as if a man could be much in duty, that is much in sin; the more thou art in sin, the less thou art in duty; and if thy duties do not abate thy sin, thy sin will abate thy duties.

Consider that the Angels and Saints in heaven, they are not at all guilty of sin, yet they are much in duty; as says in duty, though never in sin: ever singing praises and hallelujahs to God, but never sin; and our duty is to do

8. 10.

the will of God, as it is done in heaven; that is, constantly, and cheerfully.

3. Consider, though thou hadst less sin than thou hast, yet thou hast more guilt which cleaves to little sin, than all thy duties can expiate or take away; that man will deceive himself, who thinks to set his duty over against his sin by way of expiation, because their guilt and sin cleaves to our duties.

4. This which thou makest to be a plea, why thou shouldst not be much in duty, if it be well weighed, will rather prove an argument why thou shouldst be much in duty. As thus, if thou art not much in sin, thou hast the more cause to be much in duty, and to praise God that he hath kept thee from those sins which other men have fallen in to; thou hast cause to be much in prayer to God for preventing grace, that thou mayest not fall into sin for the time to come.

5. Consider, that those men who have been least in sin, the Scripture tells us they have been most in duty. *Zacharias*, it is said of him, that he walked in all the Commandments of God blameless; and yet the Scripture commends him in this, that he was often in the Temple. And *Cornelius*, the Scripture reports him to be a devout man, and one that feared God, with all his house, who gave much alms to the poor, and prayed to God alway; though he was a devout and holy man, yet he prayed to God alway; he was much in duty, though he was not much in sin. So it is said of *Anna*, *Luke* 2. 37. *in vigiliis quærens*. And of the Primitive Church, that they continued in the doctrine of the Apostles, &c. *in opere*, &c.

6. 12. The flesh will tell you, that they who have formerly been much in duty, they have now cast off duty; and you will say, Why may not I do so too? I see those men that formerly were desirous to hear Sermons; they now hear not; those who prayed much and often formerly, now never pray; those that formerly were much in duty, have now cast off duty; this is a plea which many naughty hearts

takes

Luk 1.

Acts 10.2

takes notice of; and to it I have three things to say:

1: It is true, the more is the pity, that many who have formerly much used duty, have now cast off duty; and yet though this be true, do you take heed that you fall not into the same sin and same condemnation. The Scripture layes a great blame and blemish upon such; there are two Texts to this purpose; the one is, in *Hof. 4. 10.* where the Lord complains, that they had *left off to take heed unto him*; they did once seek after God, and did take heed unto his wayes, but now they had left it off. Another passage to this purpose also you have of the Psalmist, *They have left off to be wise*, (sayes he) and *to do good*; they did formerly do much good, but now they have left it off; the Scripture brands such men as these for wicked Apostates.

Hof. 4. 10.

Psal. 56. 3.

2. Consider, that you would account this a vain plea in other things; you that account this rational in spiritual things, you judge irrational in worldly things. If a man should tell you that other men had left off trading, and turned bankrupts, and therefore why should not you do so too? you would account it very irrational, and say, Though other men have played the fooles, and run themselves out of their estates, yet that is no warrant for you to do so.

3. Know, that those who have been much in duty, and have now cast it off, if they belong unto God, he will bring them home by weeping crofs; God will make them see their folly, to their shame. An example hereof you have in the second of *Hof. ver. 7.* The Church did there apostatize from God; but, sayes she, *I will return to my first husband*, for *then was it better with me then now*; then when I served my God, and walked in his wayes, which now I have gone astray from, therefore will I return. This will be the language of all those who have cast off duty, if they belong unto God.

Hof. 2. 7.

13. This is the plea of some that they abstain from the doing of duty, because they would avoid more evil thereby; and this is a cunning insinuation of the devil; and thus as on the one hand men are deceived by their corrupt hearts, to commit sin, that good may come thereon: so on the other

other

*Sunt qui-
dam homi-
nes, qui
cum audie-
runt, quod
humiles esse
debent, ni-
hil volunt
discere, pu-
tantes se al-
iquid sciri
cognovisse, se
superbos fo-
re, August.
in Psal.*

130.

other hand, their hearts would persuade them to omit duty, that evil might not come thereon; both the deccits are the delusions of corrupt nature: and this Papists are guilty of; for they under a pretence that the common people should not run into error, detain the reading of the Bible from them. And to this purpose *Austin* mentions some that would not hear the Word, nor get knowledge, upon this pretence, that some men have grown proud of their parts and knowledge. to this deceit I shall say three things.

1. It is a good rule of the School-men, that you must not neglect that which is good in it self, and necessary to avoid a sin, which may be by accident a sin; for otherwise you should never perform duty. If a man will avoid hearing, least he should be distracted therein, and praying least he should have wandering thoughts; by this reason a man should never perform duty. Now to hear and to pray, it is good in it self; but that thou art distracted in hearing, or thy mind wandering in prayer, this is an accident, and therefore thou must not upon a pretence of being guilty of lesse evil, leave undone those duties, which in themselves are good.

2. Those men which make this a plea, they will not perform duty, because they sin in duty; upon the same reason they may as well say, they will not follow their callings in the world, because they sin in them; and therefore this plea, though it be a plausible one, and doubting Christians are many times intangled therewith, yet by this plea you will not onely be taken off from religious, but civill duties also.

3. Consider, that the avoiding of evil upon this pretence, you do thereby run into a greater evil; and the reason is, because wilful neglects, and total omissions, are greater then spiritual defects in the manner of religious performances; it is a lesse sin to be distracted in prayer, then not to pray at all. This plea therefore is but a lazy plea of corrupt nature, to make us neglect religious performances.

14. Another plea is a pretence of disability to perform as we ought. The flesh will tell you, if thou were able to perform duty better, thou shouldest be encouraged to do it often;

often; but alas, thou art not able to perform duty; when thou comest to hear, thou wantest faith to believe the word, and memory to treasure it up. When thou comest to pray, thou wantest a composed minde, and thou wantest apt expression; and hence the flesh pleades, that disability to duty should take a man off from duty. This plea prevails with many Christians troubled in conscience; and in answer thereto consider,

1. That many Christians which pretend disability, it may be the reason is not disability, but rather enmity against duty, which is the cause of their neglect. *Seneca* hath a passage to this purpose in one of his Epistles; Men, sayes he, pretend that they are not able to do good, but the true cause is, they are not willing; not a disability in the nature, but an enmity in the heart, which is the cause. It is worth your noting, that where the Apostle mentions a disability to duty, he there mentions also the enmity of a natural mans heart against duty. *The carnal minde*, sayes he, *is enmity against God, for it is not subject to the law of God, nor indeed can be.* So that those who plead a disability, they have cause to look to their hearts, whether their neglect of duty doth not rather proceed from a dislike in judgement, rather then a disability in affection.

Nolle in causa est, cum non posse prae-tenditur,
Sen. Epist.
116.

Rom. 8. 7.

2. Christians are apt to make disability a plea to neglect duty, when indeed it is rather the danger that doth attend duty, that keeps them off, then disability. You have a notable instance of this in *Moses*, a good man, you have the story at large in the fourth of *Exodus*. God commands *Moses* that he should go into *Egypt*, and there to take the care and charge of his people; but what sayes *Moses*? Oh, sayes he, *will thou send me to conduct this people? alas, I am not able: I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue;* this was a plausible pretence; and therefore in the thirteenth verse sayes he, *Lord, I pray, send by the hand of him whom thou wilt send.* But now was *Moses* disability the real cause wherefore he would not go; why, no; and therefore in the nineteenth v. you have

Exod. 4. 10,
13, 19.

have there the true reason discovered; Return, saith the Lord, into Egypt, for all the men are dead which sought thy life. There the Lord hints the cause; *Moses* had formerly killed an Egyptian, and there was great search made, after him. And when God bid *Moses* go again into Egypt, he was afraid; *Moses* doth not tell God so, but pretends disability; then the Lord told him that the men were dead which sought his life; and then the Text saith, that *Moses* took his wife and his children, and went down into Egypt.

13. Another plea is successlesse in duty, the flesh will suggest thus unto thee: What needest thou continue in a godly course of life? thou hast made many a prayer, and heard many a Sermon, and yet thou art never the better. To this I answer.

1. That thou owest duty to God as thou art his creature, though he should never give thee success in his service.

2. Duty it self is success; the very performance is a recompence: if God should never bring thee to heaven, thou hast in part a recompence, that God suffers thee to perform duty to him here. You have your fruit unto holiness, as the Apostle tells you, and in the end you shall have everlasting life; holiness and duty, they are the reward of duty.

3. Consider, that there is a two-fold success attendant on duty. First, a real success. Secondly, a sensible success. Sometimes the success is sensible, and a mans affections are raised, and his lusts subdued, but a though success may not alwayes be sensible, yet it is alwayes real: a godly man gets real good by all the duties he performs. Whatsoever good any man doth, the same he shall receive; whether he be bond or free. No man shall open the doores of Gods house in vain. Wicked *Ahab* that did God but temporal service; God requited him with a temporal reward; there is alwayes a real success, which goes along with the performance of our duty. And thus I have layed down the stratagems and decoits of the flesh, whereby it labours to divert men from duty, and have given you answers to them

Rom. 6. 20.

Ephes. 6. 8

1 Kings
21. 29.

them all, that you might not be deceived by the sly subtilty thereof.

The Use shall be unto those men whose consciences tell them, they have been deceived by some of these pleas of corrupt nature, so as to omit good duties. Before such I would lay these five considerations:

Use 1.

1. That a man may go to hell for the omissions of good duties, as well as for the commissions of sin. Natural conscience will tell a man that gross sinners shall not inherit the Kingdom of heaven; but Scripture will tell you also, that men shall go to hell for the omissions of good. It is observable in the sentence which shall be pronounced at the last day by the Judge of all the world, that the form of it runnes, not so much for commissions, as for omissions, that men shall be sentenced for. Depart from me ye cursed, sayes Christ: for I was an hungred, and ye gave me no meat; I was thirsty, and ye gave me no drink; a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Merely for omissions is the sentence pronounced against them: it may be thou dost not die a drunkard, an adulterer, a swearer, or a deceiver, but dost thou die a man neglective of good duties? I tell thee, the indictment will be found against thee. It is likewise observed of the man that had but one talent, Christ commanded that he should be cast into utter darkness; what was the cause? he did not imbezzele his Masters talent, but because he did not improve it, therefore did the sentence pass against him; and therefore remember you that are omitters of good duty, not for the imbezzelelling, or ill use of your time, but for the not improving of it you may go to hell. The tree is threatened to be cut down, not because it brought forth bad fruit, but because it did not bring forth good fruit.

Mar. 25. 41

Bonum est non fecisse malum, malum est non fecisse bonum

Mat. 25. 30

Mat. 3. 10.

Psal. 6. 3.
Hosai 4.
20.

2. Consider, that the Scripture layes a brand of infamy upon those who do constantly neglect the duties of Religion; they have left off to be wise, and to do good, saith the Psalmist; and they have left off to take heed unto the Lord saith the Prophet Hosai. But above all, consider that hea-

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Jer. 10. 5.

Deut. 13.
3:4.Prov. 16.
10.

Exod. 4. 24.

by imprecation of the Prophet *Jeremiah*, *Passer out thy fury*, saith he, upon the Heathen that know thee not, and upon the *Semites* that call not upon thy Name. And to this purpose, that concerning the *Ammonites* and the *Moabites* is very remarkable, in *Deut. 28. 3, 4.* where because of an omission, because they met not the *Israelites*, and helped them not with bread and water in the way, when they came out of *Egypt*, they were excommunicated (as I might say) from the *Tabernacle of Gods worship* even to the tenth generation.

3. Consider, that omissions of duty, they do unfit men for duty when they should begin it, and set upon it. Keys that are used, keep clean; but if they are thrown by, how soon do they rust? so it is with thy heart, thou wilt gather rust, if thou throwest thy duties aside. Fire, it is not only put out by water, but by the withdrawing of fuel; *Where no wood is, the fire goeth out*; and therefore remember, that if you do not add fuel to your duty, the heat of your affection will quickly go out. The longer we disuse any duty, the less able are we to do it; as a Scholar, if he disuse his study, he will be the more unfit for that exercise.

4. God is more displeased with sinful, and total omissions of good, then he is with many commissions of evil. It is worth your noting, that passage concerning *Moses*, in *Exod. 4. 24.* God was more angry with *Moses* there for a sin of omission, then for any sin of commission which he had committed all his life; It is said, *The Lord met him in his Tent*, and had like to have killed him; what was the matter? why, it was onely this, that he omitted the circumcision of his child, when he was eight dayes old; this did so provoke God, that he sought to kill *Moses*, and yet *Moses* might have had more plausible pretences for his omission, then we can have for many of the duties which we neglect. I mention this to show you the danger of the sin of omission.

5. And lastly, consider this, that you will not admit of this plea in other things; should your servants deal with you thus, when you bid them go about such and such a business, and command them to perform such a service, if

they are negligent; and when you shall call them to an account, will you admit of their excuse, when they shall tell you that they do not steal your wares out of your shop, nor your money out of your Cubbards; we do not do you any injury; will you suffer these excuses? why, no certainly: Let me tell you, you are all servants to the God of heaven, he is your Master; and though you can thus plead, Lord, I am not a grosse sinner, I have not dishonoured thy Name as others have done, and I am no blasphemers of thy Name; yet God will reckon with you, because you call not upon his Name; therefore take heed of omissions of good duties, and of all those secret insinuations of the flesh, which lead into this snare, and make excuses for it.



G A L. 5. verse 17.

For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would.

HAVING formerly shewed by what means and ways the flesh labours to divert men from duty; I come now to shew you also how it labours to divert men in duty; and this is a very practical point, and there are many cases of conscience, which are incident, and may pertinently fall in the handling of this particular. But before I come to give you the Queries I intend to handle, I shall premise these ten Conclusions, or Positions about

Sermon
XXII. At
Lawrence
bury Lon-
don, Fe-
bruary 26.
1650.

about the flesh, its disturbing good men in good duties.

Posit. 1.

A. 1109

1. The first is this, that the corruption of the flesh it is more prevalent with good men to disturb them in, then to divert them from holy duties. Indeed with men unregenerate corrupt nature prevails more to divert them from duty, but it is contrary with the regenerate. Godly men are not so subject to have diversions from, as disturbances in holy performances; neglects of duty they fall under the cogitation of a natural conscience, and therefore good men are not so often overcome in that way; but as for disturbances in duty, they are not taken notice of by a natural conscience.

Posit. 2.

2 Sam. 24
10.

Rom. 7. 18.

Rom. 7.
25.

2. A godly man is more interrupted in duty by his own heart, then he is either by the Devil, or the world, or any thing else beside. We many times blame our callings, and the devil, that he is busie with us; when we have more cause to blame our own naughty hearts. As it is the property of good men when they sin to blame their corrupt natures, and not the devil, for so did David: So on the contrary, when good men are interrupted in duty, they do not blame the devil or the world so much as their own hearts. As the Apostle Paul says of himselfe, *To will is present with me, but how to perform that which is good, I finde not*; that is, I finde not ability to be intent and serious in the worship of God; but what doth he blame? not the devil, or the world, but it is *sin which dwelleth in me*. And in the 25. verse he says, *with my minde I serve the law of God, but with the flesh, the law of sin*. It is the flesh which carries the force of a law, whereby we sin in the service of God; and therefore, oh man, do not blame the devil, or the world, but thy own heart.

Posit. 3.

3. Another Position is this, that the corruption of the flesh interrupting of us in duty, it is manifest and violent both in secret, as also in publick duties; thy heart will be violent against thee when thou art alone, between God and thy own soul, as also when thou art in publick; your own experience will contribute to the truth of this. What roving mindes and what distracted thoughts are you haunted

haunted with in your secret retirements? Yea, also in public duties, how hard is it to bound the thoughts, and to compose the minde, to lay a restraint upon devotion?

4. That a mans heart, and corrupt nature, is more apt to interrupt him in extraordinary duties, then in common and ordinary duties. A man therefore shall be more haunted with evil thoughts upon a solemn fast-day, then upon an ordinary day: did you ever set your selves upon the solemn duties of examination and meditation? if you did, you have found your hearts have more troubled you in those duties, then in reading, hearing, and praying; and the reason is this, because those duties that are more solemn, are most conducive to a Christians growth in grace, and therefore in those duties nature will be most indefatigable, to disturbe and interrupt you, and the devil will not fail to set thy heart at work to disturb thee in those duties, whereby his Kingdome is battered and assaulted.

Posit. 4.

5. That the lesse men do prepare their hearts for duty, the more they shall be disturbed by corrupt nature in duty. *Greenham* in his observations, takes notice of this: What is the reason that Christians can never pray without distractions; nor hear without wandering thoughts? Oh man! (sayes he) take my experience, didst thou prepare more for duty, thou wouldest be lesse distracted in duty. Physick doth the body little good if it be taken on a full stomack, and if the body be not prepared; so it is with duties and Ordinances, they will do thee little good, unlesse thou dost first prepare thy selfe for them.

Posit. 5.

6. That the flesh interrupts us more in those duties which others perform, then in those which we perform our selves. A Preacher when he is preaching a Sermon, he hath lesse wandring thoughts in preaching, then he himself would have if he were a hearer, and why? but because at such a time his minde is busied in thinking of the matter he hath to deliver to his Auditors. And so for any of you, suppose you were praying in a company, you would be lesse apt to be distracted in that duty, because po-

Posit. 6.

punt

gular applaus, a respect to the company among whom you pray, they hinder your thoughts, that they runne not astray, lest you should be confused in the duty, whereas if you did joyn in duty, then you would be more carelesse, and distracted; and therefore you whose lot it is never to preach or pray in publick, do you look to your own hearts; for the flesh is more apt to interrupt you in those duties, wherein you joyn with others, then in those which you your self perform.

Post. 7.

7. That in the corruption of the flesh in duties, it may be more violent after a long standing in Religion, then it did appear to be upon your first conversion. At a mans first conversion happily he could pray, and not be distracted, but have his love, his joy, and his delight, and all his soul taken up with the service; but in process of time, and after some continuance in the wayes of Religion, he may begin to grow flat and formal, perfunctory, accustomed in all his performances; and this was that which *Augustine* observed, Many at first conversion, they will pray with much feeling and fervency, but afterwards with coldnesse and deadnesse, losing that vigour and warmth of affection, which they found in themselves at first conversion.

Post. 8.

8. That there is not a duty in all your life-time which you perform unto God, but there is some evil tincture of the flesh cleaves to it; though the duty is good in it self, yet there is some evil in it as it comes from thee. Prayer is good, and hearing is good, but these duties as they pass through the vessel of thy defiled soul, they become defiled, inasmuch that God might justly charge even upon regenerate men the sinnes of their holy duties; *When I would do good, sayes Paul, evil is present with me.* It is true, the natural motions of the flesh may be pared off, but still there is a sinful tincture which cleaves to thy duties. It is observable, that the ceremonial law which you read of in the 28. of *Exod.* v. 38. where you read that *Aaron* was to have a plate of pure gold upon his fore head, when he went into the holy of holies, that he might bear the iniquity of the holy things of the children

Rom. 7. 15

Exod. 28.
38.

of Israel. And this notes, sayes a Divine, that Jesus Christ our very runner, he is gone into the holy of holies, and he with his intercession, and sitting at the right hand of his Father wears that plate of pure gold upon his fore-head, and there beares not onely the iniquity of our lives, but the iniquity of our holy things; and if this were not so, and did there not a viciousness cleave unto all our holy duties, then we might commend some duties to God without the mediation of Jesus Christ; but because there is no duty can be done without a tincture of evil cleaving to it, therefore you cannot stand before God in the best prayer that ever you made, nor in the best service that ever you performed. We have need of a Christ, a Mediatour, not only for our sins, but also for our duties.

9. That it is the most difficult thing in the world to keep one's mind so close to duty, that the flesh shall not interrupt you in its performance. As *Eliphaz* reasoned with *Job*, To may every man with his own heart: *Why doth thine heart carry thee away, and what doth thine eyes wink at, that thou turnest thy spirit against God, and lettest such words go out of thy mouth?* Thus may every man reason with his own soule, and say, why doth my heart carry me away, when my spirit would keep close to God? *Augustine* hath an excellent note upon *1 Sam. 7. 27.* upon *David's* words, *I have found in my heart* to make a prayer unto thee; as if *David* would intimate, that he often lost his heart in prayer; as if *David* did many times come to pray, but could not find his heart. It is the hardest thing in the world, when you come to pray, to find your hearts, and when you have found your hearts, to keep them.

10. That the blood of Jesus Christ wipes off that guilt and filth that cleaves to your holy duties. God knows that when you come to worship him, you are men, and not Angels; you are the Spirits of good men imperfect, and therefore God doth not expect from you that your service should be perfect, because your state is imperfect. Therefore here is your comfort, that your defects in duty, shall never

Post. 9.

Job 15. 12
13.

1 Sam. 7.
27.
Dixi se
invenisse
cor suum;
quasi sole-
ret fugere,
ex illa sa-
qui quasi
fugitivum.
August.
Nihil est
corde meo
fugacius.
Bernard.

Exod. 17.
4. 5.

never damne you who are regenerate soules; thou mayest be often hindered in duty, but that interruption shall never damne thee. Jesus Christ shall wipe off the stain of all these duties. In the ceremonial law you read that the Altar for the burnt-offering, it had a grate made for it of new work of brasle, that the dust and the ashes might fall out, and be carried away: This is a type of the intercession of Jesus Christ; that though in your services and sacrifices to God, though you have much affection and zeal, yet also there is much ashes of corruption; and as that grate was made to carry away the ashes, so Jesus Christ he is the Mediator which will carry away all your defects in the service of God. And this should encourage the people of God; though you are weak in duty, yet neglect not duty; though you are forgetful in hearing, yet leave not to heare; and though distracted in praying, yet neglect not prayer; because of the office of Jesus Christ to bear the iniquity of your holy things. These are those Positions, or Conclusions, that I desired to premise before I came to handle the Queries. The point that I am to handle is this: *That such is the prevalency of corrupt nature even in regenerate men, that it doth often interrupt them in holy performances.*

Doff:

In the handling of this point, there are many particulars which I shall go through.

1. I shall prove the point that it is so.
2. I shall shew you how the flesh doth hinder in duty.
3. Wherein the interruption of the flesh doth most appear.

Rom. 7. 18.
τὸ γὰρ
θελημα
τοῦ κα-
ρὸς οὐ
δυνα-
μιμα-
ζει το
το
Phil. 2. 12
κατὰ
τὴν ἐν-
τολὴν

1. For the proof of the point, you have not only Pauls testimony, but his own experience; how to perform the good I would, I finde not how to work it out; that is, to carry on a duty from the beginning to the end; it is the same word in the original, as that in Philip. 2. 12, where we are commanded to *work out our salvation with fear and trembling*. As he complains of himselfe, and as he gives you his experience, so we may confesse all our experiences with him; and say, that how to do that which is good we

And not: As our slaves to the iron, so slaves the flesh to our holy duties. In general, do not our own hearts tell us that there is much of the world in them? and are there not many vain and impertinent thoughts in the duties we perform to God? and that not only in general, but in particular duties? in prayer, how doth the flesh interrupt us by vain and impertinent thoughts, and wrong ends? how doth it dead our affections, damp our zeal, and straiten our hearts? in hearing, how doth the flesh cast in prejudices, and misconstructions, infidelity, and forgetfulness? In meditation, how doth it make the minde rove and wander up and down, so that thou canst not bring thy meditations to a perfect issue? In discourse, how doth the flesh mingle censures and vain glory? when thou comest to the *Lord's Supper*, how doth the flesh hinder thee that thou canst not exercise godly sorrow, that thy love is not inflamed, and that thy joy in Christ is not elevated? Therefore what cause have we to complain, as *Jerusalem*, when he saw a shepherd tie a stone to the leggs of a bird; and the bird assaying to fly upwards, was pulled down again by the stone: Just thus, sayes he, is it with my soule; faine would I soare aloft by holy meditation, but there is a stone tyed to my legges; a corrupt nature, whereby I am continually pulled down.

Quest. The next question is, how doth the flesh hinder us in holy performances?

I shall confine my answer to these two particulars; there are these two wayes how the flesh doth hinder us in holy duties.

1. By soliciting men to abate, and lessen their duties.
2. By injecting, and casting in vain and impertinent thoughts.

Ans. 1. By soliciting men to abate in their duty, if so be nature can prevail with you to omit duty, or not to be so much in duty as thou hast been heretofore, to pray less, and hear less; herein is a great policy of thy corrupt heart, to perswade the heart that thou needest not be so zealous, because remissive acts do weaken habits; to pray re-

missely, and coldly, will in time bring thee not to pray at all. — Now to those who are thus intangled by the flesh, that they decay in duty; to such I have three things to say.

1. You have not lesse need to pray, nor perform duty, then in former time, and therefore why should you lessen your duties; you have not lesse temptations from Satan, no lesse corruptions in thy soule, nor fewer spiritual wants, no lesse troubles on the Church; and therefore let not nature prevaile with you to decay in duty.

2. As it is a deceit of the heart in sin, to bring you from little sins to great sins: so in græce it is the deceit of nature, to bring you from doing little in duty, at last to do nothing at all.

3. Gradual abatements and decayes in duty, may be as dangerous to thy soule, as total omissions; and thou mayest go to hell as well for the one, as for the other: not but that total neglects do more provoke God. Though a man is in more danger of present death, that is sick of a fever, then he that is sick of a lingering consumption; yet the one will die as surely as the other. Men that cast off Religion, they die by a burning fever, but thou which decayest in Religion, thou mayest die of a lingering consumption; thou mayest consume and consume, until thou comest to a meer skeleton in Religion, and to have no verduie, nor vigour in thy spirit, in the exercises of holinesse.

Ans. 2. And chiefly, the flesh interrupts in duty, by injecting and raising in vain thoughts, and impertinent, when thou art about duty. Now those thoughts which the flesh casts in, they are of two sorts: either such which for the matter of them are lawfull, or else, which are for their matter unlawful.

1. The flesh will cast in thoughts which are for their matter lawfull, but onely unreasonable. And I may say of these as the Scripture speaks of rain, rain in season is a blessing, but rain in harvest is a curse; so good thoughts in their season are blessed, but a good thought coming into your minde, to divert, or distract you in a good

Levit. 18.

12.

compared with

Prov. 26. 1.

Though it

be not co-

gnitione

ll, yet it is

negligentio

male.

good work you are about, that thought is sinful; when you are hearing a Sermon, then to be thinking of prayer; and when you are at prayer, then to be thinking of hearing; these thoughts are unseasonable, and therefore sinful. As in Printing, though the letters be never so fair, yet if they are misplaced, they will make non-sense. As that motion, Luke 12. 13. was lawful Master command my brother to divide the inheritance; but yet it was not seasonable, because it was propounded while Christ was preaching.

2. Sometimes again, the flesh will inject thoughts which are for their matter sinful; and thus the Prophet complaineth of the Israelites: *They come unto thee as the people come, and they sit before thee as my people, and they hear thy words, but they will not do them; for with their mouth they speak much love, but their heart goeth after their covetousness; even in their duties they had sinful thoughts how to accomplish their covetous desires.*

Ezek. 33: 31.

3. The third Querie is to shew, wherein the prevalency of the flesh to interrupt us in holy duties, doth appear?

Quere. 3

I thus answer this querie by these two particulars.

1. That the flesh labours to interrupt men in the manner how they do duty.

2. In their ends, why they perform duty. These are the two chief attempts of the flesh in this particular.

1. The flesh interrupts a man chiefly in the manner how he performs duty; and these are these several ways whereby the flesh blinders a man in the manner of his duty.

1. The flesh makes a man perform duty weariedly, without alacrity; that as Solomon says, *Much study is to the flesh*; and if much study, why then religious exercises: when the minde is taken up with them, the devil and a mans own nature are ready to divert and interrupt them, especially a mans nature is apt to be wearied; and hence it is that you have such pressing perswasions, that you would not be weary of well-doing; and what is the reason hereof, but because of the corruption of a mans heart, which is apt to make him to be tired in holy exercises? Things that

Eccles. 12: 12.

Gal. 6: 9. 1 Thim. 5: 13. Mat. 23: 13.

act naturally, act unweariedly, and therefore the Sunne is not weary of shining, nor the fire weary of burning, neither the Sea of rubbing and flowing, because these are natural motions. It is natural to a man to commit sin, and therefore the Scripture saies, that men are not weary of committing iniquity, but to do that which is holy, and to act grace in any duty, it is not onely above, but against nature. Hence in Scripture hell is compared to a pit, and heaven to a hill; now it is an easie matter for a child, that can but go to tumble into a pit, but it is a hard matter to clime up a hill; you may easily fall into the bottomless pit, but the way to heaven it is a way up the hill, and hard to get up, and therefore, in the second of *Isaiah*, The mountain of the Lord is said to be established on the top of the mountains, and exalted above the hills; and this is, because duties they are against nature, 'tis a going against winde and tide.

I remember a Divine he doth illustrate the corruption of a mans heart disturbing in duty, by a comparison of a birds being in an egge; while it is in the shell it cannot stir, but that bird as soon as ever it is hatcht, and the shell broken then it is of a lively motion: thus a man in duty, whilst he is pestered with flesh and blood, he is like a bird in the shell, that cannot stir; but let once the shell be broken, let corruption of nature be subdued, and let grace get the upper hand, and then he is as a bird out of the shell, that can move and stir vigorously, and lively in holy duties.

The Prophet *Zachariah* speaks of those that had wings, and the winde in their wings, to note the swiftness (as Expositors render the sense of that place) and speed that those reformers made; but we in our way heaven, have neither wings nor winde, naturally going against winde and tide and are glad to run continually, which is apt to make us weary, especially when it is up the hill. Herein the corruption of your hearts appears, to make you perform duty wearily. It is as a clogge to hinder us; and therefore the Apostle commands us to lay aside every weight, and every sin that doth so easily beset us. Corrupt nature it is a weight

weight, and you know if a man run a race with a weight upon him, he will soon be tired out.

1. Corrupt nature makes you perform duty wandringly; that as in the sea one wave follows another, and as in the air the clouds follow the rain: so in the heart, one impertinent thought follows another; the corruption of a mans heart makes him vain in his thoughts. Whence thou art, O man, in Gods house, the devil is in thy heart as in his work-house, forming and framing many contemplative vain thoughts in thy minde, whereby thou art carried away from God. You have a notable passage to this purpose, if you compare two Scriptures together, and they are both the words of Solomon: In *Eccles. 2. 14.* you read, that a wise mans eyes are said to be in his head, but a fool walketh in darkness. Now if you look to the natural situation of the eye, it is seated in the head; as of a wise man, so also of a foole; what then is Solomons meaning, when he saith, that the eyes of a wise man are in his head? his meaning is, that a wise mans eyes they are fixed and not wandring; but what is the foolies eyes? Solomon tells you in *Prov. 17. 24.* that the eyes of a foole are in the ends of the earth; that is, he hath a wandring heart, and is no wayes intent in the worship of God: For *thine eyes look right on, and let thy eyes look straight before thee.* This is Solomons advice, the meaning is, that the thoughts of thy heart should never turn aside, neither to the right hand, nor unto the left; but this is the misery of a godly man, that the flesh makes him perform duty wandringly; as *Augustine* complains, My heart is gone from me, and I cannot catch it; and if I do catch it, I cannot keep it: You know what a slippery thing an Ele is, the harder you graspe it, the more apt it is to slip out of your hands; so it is with thy heart; thou mayest labour to hold thy heart fast, but thy slippery heart breake away from thee, do what thou canst; and whence comes this, but by reason of the pravity of thy nature.

2. The flesh makes thee perform duty considering in duty, so to perform duty as to rest in duty; and if the devil cannot disturb you by injecting wandring thoughts, he will labour

Eccles. 2.
4.
compared
with
Prov. 17.
14.

Prov. 4. 35

Phil. 3. 3.

Jer. 7. 4.

1 Sam. 4. 2

1 Sam. 4.

10.

14. 20

labour to disturb you by casting in vain confiding thoughts; this is an evil which you are to watch against. We are they (says the Apostle, speaking to the Philippians) who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in man; that is, we do not depend upon our performances. I trust not lying words, says the Prophet, ye who say, The Temple of the Lord, the Temple of the Lord; This was the devils policy, if he could not make them slight the Temple, he would endeavour to carry them to the other extreme, to rely upon the Temple, and the worship there, and therefore the Lord calls them lying words. Thus it was with the children of Israel. The story mentions a battel fought by the Philistines against Israel, wherein there fell of Israel 4000 men, and when they had received this great losse, the residue went to inquire the reason of this hand of God against them, and they concluded that it was because the Ark of God was not among them; well, say they, Let us fetch the Ark of the Covenant of God from Shiloh, that when it cometh it may save us out of our enemies hand: they do so; but when they had got the Ark among them, the story tells us, that in a second battel, they lost 30000 men. Now what was the reason why they had worse success when they had the Ark among them, then they had before? the reason was, because they depended upon the Ark; that outward badge and testimony of Gods presence, and therefore God would punish their carnal confidence; this being the policy of the devil, if he cannot distract you in duty, yet he will labour to make you rely upon it.

Gal. 3.

...the flesh and the spirit...
...the flesh and the spirit...
...the flesh and the spirit...



GAL. 5. verse 17.

For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would.

In the last Sermon I shewed you three wayes, by which the devil and your own hearts, laboured to distract and hinder you in duty. I proceed now to add some more, and the fourth in order is this;

The flesh will labour to make you perform duties distrustfully. Faith it is that shield by which we resist the devil; and the Scripture presseth us, *Above all things to take to us the shield of faith; that we might be able to quench the fiery darts of the devil.* Corrupt nature labours above all things to weaken your faith: *O fowl and slow of heart to believe of saye our Saviour.* Christ he layes the blame upon your hearts, this being the work of the flesh to make you slow of heart to believe, and rely upon Jesus Christ. *He that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him:* without faith you cannot perform any acceptable duty to God, and therefore also this is a main designe of the devil, to rob you of your faith. Christ he tells Peter, that Satan had desired to winnow him as wheat; but sayes he, *I have prayed for thee, that thy faith faile not.* Satan singled out Peters faith above all his other graces, and therefore the care of Christ was most seen in the preservation of Peters faith from failing;

Sermon
XXIII. A.
Lawrence
Fury Lon-
don, Fe-
bruary 26,
1650.

Eph. 6. 16

Luke 24.

Heb. 11. 6.

Luk. 22.
34. 32.

failing; and as this is the mark of the devil, to allow it of our own hearts to rob us of our faith; but Christ hath prayed for us, and true faith shall never fail.

*Nil nisi
jussus agit.*

5. Another design of the flesh is, to make thee perform duty compulsively, and not voluntarily. The flesh puts a man into that posture, that he is rather carried then led to duty; he is driven to duty as a child to School, or as a Bear to the stake, with much regret; whereas he goes from a duty, as a bird from the snare, with much delight.

6. The flesh it will labour to make you perform duty uncomfortably, without delight of heart. And this is the great policy of the flesh; though it cannot make you dislike duty, yet it will make you, that you shall never have delight in the use of them. Thus I have shewed what those interruptions of the flesh are, in regard of the manner of our duties.

2. The interruptions of the flesh in duty, they are not onely seen in the manner how you do duty, but also in the end why you do duty. And herein I shall shew you how the flesh casts in sinister aims and ends, when you do duty; if it cannot interrupt you in the manner, it will in the end. I shall give you a short survey how the flesh interrupts men in doing duty, in reference to their ends. And there are seven sinister ends that the flesh casts in when you are about duty.

1. The flesh will cast in this sinful end, to make you perform good duties rather for vain glory, then for Gods glory. It is observable, what you read in *Gal. 5*. The Apostle concludes that Chapter with this exhortation, Be not desirous of vain-glory; after he had been shewing them what were the fruits of the Spirit, and had exhorted them to walk in the Spirit; he gives in this counsel, that they should not be desirous of vain-glory, intimating that there is a proneness in mans nature, to make him vain-glorious in the doing of good. Hence the Apostle *James* hath an expression; (saith he, *Do ye think that the Scripture saith in vain, The Spirit that dwelleth in us, lusteth to envy*, envy it is a fruit of vain-glory, a desire to have another mans abilities eclipsed, that so our candle may shine brighter, and

Jan. 4, 5.

hence

hence some among the *Philippians*, are said to preach Christ out of envy; that is, they would discover their party, to gain applause, that they might carry away the bell from *Paul*: it was their vain glory which made them seek to outvie *Paul*: not that they aimed at Christ's glory, but their own seeking, not the things of Christ, but their own things.

Phil. 1. 17

2. Another sinister end of the flesh will be this, to make you do duty, more for outward and secular advantage, then for any inward and saving benefit; and thus the Lord complains of his people, *That they assembled themselves for corn and for wine*: they did not cry for grace, but for corn and wine, their doing duty was for their secular advantage. And so the Lord by the same Prophet speaks concerning *Ephraim*, and sayes he, *Ephraim is a heifer that is taught, and loveth to tread out the corn*: *Ephraim* loved duties, but such, which would bring in profit and advantage. The flesh in duty never looks for spiritual benefit, nor labours in duty and communion with Christ, to get mortification for corruption, and excitation of holy affections, with a furtherance in a way of grace, and holy experience.

Hosea 7. 14.

Chap. 10. verse 11.

3. The flesh will put men upon duty, rather to pacify, then purify conscience; just as a thief will give meat to a dog, but it is to still the dogs barking, that those which are in the house may not be awakened: Just thus will men do with their consciences; they will perform duty, because their consciences are like barking dogs, checking and accusing them, and therefore they will perform duty, that they may still the noyse of conscience, which otherwise will rise in their faces: as the mariners in *Jonah* prayed, but it was onely because danger of death awakened their natural consciences.

Jonah 1. 5.

4. The flesh will put men upon duty, rather out of a fear of the threatenings for neglect of duty, then out of love to the command which injoynes duty. The flesh never cares for the commands of God; all it feares, is the terrifying threatenings of Gods Law. Were the Scripture all promises and precepts, a wicked man would be idle, and yet presume, but because there are threatenings mixt with

Prov. 13.

13.

Formidine
pene.

these, therefore wicked men set upon duty, and holy exercises. It is said of a righteous man, that he *fears the command*, but a wicked man never fears the precept: he may fear the threatening and the punishment, but a godly man dares not neglect duty, because of the command of God.

Mercedis
amor, vel
amor mer-
cenarius.

5. The flesh will put upon the performance of duty, rather out of the hope of the eternal reward of duty, then out of any inward and spiritual excellency, that the soule sees in them. Now though God may allow us a love of the reward, yet he doth not allow of a mercenary love.

Jonah 1. 5.

6. Corrupt nature will put men upon duty, to remove outward judgements, rather than inward judgements; judgements upon the body, rather than those on the soule. Thus the Heathen mariners cried unto their gods when they were in a tempest, and like to lose their lives, that they might have the storm abated, and get safe to land; every man falls to prayer: now this is but a servile, fleshly end of duty, for a man to be put upon it rather to avoid bodily, then soule judgements; and thus it was with the Egyptians, when the Lord slew their first-born, then it is said, that *Pharaoh and the Egyptians cried unto the Israelites, Rise up and be gone, you and your flocks and your herds, and go and serve the Lord your God; and they were urgent with them for they said, We are all dead men. Pharaoh would not let them go before; but when their going out would conduce to their safety, then he bids them be gone; this is the nature of all men, naturally to set on duty rather to avoid bodily afflictions, then inward judgements. To this purpose the Prophet Jeremiah speaks, O inhabitant of Lebanon, that makest thy nest in the Cedars, how gracious shalt thou be, when pangs come upon thee, the pain as of a woman in travel? Outward, not inward judgements, put wicked men upon the performance of duty.*

Exod. 12.
32. 33.

Jer. 22. 23.

1 Thel. 2.

3. 5.

2 Cor. 11.
22. 23.
24. 25.
26. 27.

7. The flesh will put men upon performance of duty, that they may shine with more freedome, and less suspicion. This the Apostle was driven to vindicate himselfe from, that he did not preach the Gospel, *to be a cloake unto sin*. This is natural to men, as the Harlot would cover over

her

her wickedness with her peace-offerings; to many wicked men they will cover over their sin with the garb of godliness; and thus our Saviour condemnes the Scribes and Pharisees, who *dooured widows houses, and for a pretence made long prayers.* They did not offend in the thing, nor in the manner of their prayers; for long prayer is not a sin, but in the end of their prayers; they made long prayers, that they might devour widows houses; they took upon them the profession of Religion: that they might be esteemed just and righteous people, and fit to be intrusted, and so they might get widows estates, and widows money into their hands, and thereby deceive them; for this I conceive is the particular scope of that place. And thus I have finished the doctrinal part of this point.

The Use I shall make of this point, shall be; First, by way of Instruction. Secondly, by way of Comfort. And first, there are seven practical inferences, that I shall draw from this general head, by way of Information, of the flesh its hindering of regenerate men in doing duty.

1. From hence see the great misery of unregenerate men; if the flesh disables the godly in doing duty, that have grace, how doth the flesh disable wicked men that have no grace at all; men that remain in a natural estate, they are in a *dead condition*, and dead men, they cannot act; men in a natural estate, they *have no strength*, as the Apostle speaks, he compares a man unto one that is fallen into mud and dirt, that hath no power to helpe himself: or a metaphor taken from a dead corps, which is utterly unable to helpe it self or move it self; and therefore the Apostles word is, *σώμα ἀδυνάτος*, a body dead, weak, i.e. helpless.

The Scripture sets out a natural man four ways.

1. As one that hath lost his strength, thou canst not do any good action. The imagination of mans heart is evil, and only evil, and that continually; mans heart it is evil, there is no good in it; and it is evil, that is, it is all evil; and then it is evil, that is, it is alwayes, and that continually evil: this is mans natural estate: The carnal minde it is not sub-

Trickin.

Mat. 23. 14

Use 1.

Eph. 2. 7.

Rom. 5. 6.
Homo lapsus super
aceruam
lapidum et
in luto.
Bernard.
1 Cor. 15.

43.
σώμα
ἀδυνάτος.

Gen. 6. 5.

Rom. 8. 7. *It is to the Law of God, neither indeed can be, there is the feebleness of mans nature.*

2. Thou art without strength to have any good motion; not only to have good actions, but good thoughts; and thus the Apostle Paul asserts, *We are not sufficient of our selves to think any thing as of our selves, but our sufficiency is of God.*

3. A natural man is not able to speak one good word; he can neither do good, nor think good, nor speak good. Christ reproving the Pharisees, sayes unto them, *O generation of vipers, how can ye being evil, speak good? for out of the abundance of the heart, the mouth speaketh.*

4. A natural man he cannot savingly understand good; He receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned. If a godly man be disabled in the performance of good duties, then much more an unregenerate man.

Object. But you will say, Do not wicked men hear, and pray, and give almes, and do many other duties, and are not these good actions? therefore, how is a man disabled from doing good?

I answer, that good works may be considered two ways, either *formally*, or *materially*; now indeed a wicked man he may do that which is materially good; and so hearing and praying, and giving of almes, the matter of these duties is good, he may do external good duties: but to do good formally, with all those *requisites*, and concurrent circumstances required in a good work, so no wicked man in this world is able to do good.

There are many concurring circumstances to a good action.

1. *The person must be in Christ, which doth the action.* The same action which a wicked man doing shall go to hell for, the same action a godly man performing, in the doing thereof, shall go to heaven, so that the person must be interested in Christ who doth good: we must acknowledge every good thing which is in us in *Jesus Christ*, as the Apostle speaks; so that the person must be in Christ, and therefore

though

though wicked men may do that which is morally good, yet they can never do any action which is theologically good.

Object. 2. But if wicked men cannot do good works, but if when they do them, they sin in doing of them, then to what end should a wicked man do any good duty? he sins if he doth not pray, and he sins if he doth pray; therefore to what purpose is it for him to do any of these duties?

Sol. For answer, I confess that this is an objection very suitable to flesh and blood; and Job he makes it in the person of a wicked man: *If I be wicked* (sayes he,) *why then labour I in vain?* as if he should say, if when I pray, and when I hear, I sin, then why do I labour in vain? this was an objection boyling in Job's brest. But to answer the Question:

1. Though a wicked man doth sin in duty, yet he must do duty; he is bound to duty, though not to sin in that duty; that which is good in it selfe, is not to be forbore, though an accidental evil follow; It is good in it selfe, that a man should hear, and pray, and do other duties, but it is onely casual that a man sins in these; if this should be admitted, by the same reason the Sunne should not shine, because it overheats some bodies, and puts them into a fever; or because it parches and over-dries the ground.

2. You sinne less in doing duty, though you sin in the doing of it, then if you did totally neglect it.

Object. 3. But you will say, If a wicked man be thus disabled to do duty, then to what purpose are Gods commands? This is the *Pelagian* objection: Doth not God mock men, say they, God bids wicked men to pray and repent, but they are no more able to do these duties acceptably, then to move the world?

I answer hereunto; that though the wicked are thus unable, yet there is great reason, why God should command,

1. To let them see what once they were, in innocency they being perfectly able to do the will of God.

2. Though God commands men to do what they cannot do, yet it is useful to humble them; that thereby they might bewaile their impotency.

*Non dicis
nil difficile
potest, sed
nihil; nec
dicis nil po-
test perficere,
sed ni-
hil potest
facere.*
August.

Job 9. 29.

Object. 3.

*Deus jubet
non quod
possumus,
sed quod
debemus.*

3. Though

Verbum
Dei non
est declara-
tium mo-
dū, sed
affectivum.

Infer. 2.

Sub laudi-
bus gra-
tia latet
inimici
gratia.
Aug.
Non libe-
rum, sed
seruum ar-
bitrium;
non libe-
rum, sed li-
beratum.

Infer. 3.

3 Sam. 12.
27, 28.

3. Though God commands men what they are not able to perform, yet to all elect men, though unregenerate, God sometimes or other, will lend forth his owne power with his own command, and make it efficacious in their soules. Thus there went a power with Gods command to dead *Lazarus*, whereby he came out of the grave; God who commands a wicked man to repent, can convey a power into his heart, to make him repent; therefore there is great reason, and use of Gods commands, though natural men are not able to obey them.

2. I inferre hence, if the flesh be thus disabled to good, then this shewes the folly of *Pelagian*, Popish and *Arminian* doctrines, which doth advance the power and ability of nature, and the free will of man to good supernatural; now how doth this Scripture confute them? the flesh hinders even godly men that they cannot do the good they would. What enemies of Gods grace are these, who advance the power of nature above, and beyond its bounds, and that too under pretence of advancing Gods grace? It is true, man hath not lost the faculty, but the form, man hath lost the rectitude of his will. I may say of them, that their mistake arises from the same ground as *Samsons*; when his wife had cut off his locks, he awoke out of sleep, and said, I will go out as at other times, but he wist not the Lord was departed from him: So I may say of such men as these, they would stirre up themselves as at other times, but their locks are cut by their fall in *Adam*, that is cut off, wherein their strength lay; and if they would but study the fall of man more, they would not advance, and admire the power of nature so much.

3. I inferre hence, that it is the duty of every Christian, to give glory to God for all those saving abilities which any hath to do good; if you are inabled to do any good, it is of Gods grace. Do as *Joab* to *David*, when he had taken the skirts and suburbs of the City, he then sends for *David*, that he might have the glory of the conquest; he that did the work, would yet give *Da-*

vid

did the glory; do thou thus to Jesus Christ. It may be thou dischargest the duty well, do as *Joab* to *David*, and do not say, I have done thus and thus, but Christ hath done it in me; as the Apostle speaks: *I laboured more abundantly than they all, yet not I, but the grace of God which was with me; and so the same Apostle in another place, I live, saith he, yet not I, but Christ liveth in me.* He would arrogate nothing to himselfe; It is Gods grace whereby we act, and this that servant in the Parable acknowledgeth, *Lord saith he, Thy pound gained tenne pounds; He doth not say my labour and my industry, but thy pound; give God the glory of all the good thou doest, extoll the free grace of God both for initiall, progressive, and consummative grace; He which once begins a good work in you, will perform it to the day of Jesus Christ: and he which is the author, will also be the finisher of your faith.* It is the grace of God whereby we are able to do any thing; it is God which worketh in you both to will and to do of his good pleasure. The whole series of our salvation is to be ascribed unto the grace of God; art thou called in grace, and established in grace, admire grace, and not nature. If the Spirit of God do not lead us, and uphold us, we shall faint, *Hos. 11. 3. Ezek. 34. 16. Rom. 8. 14.* This true Apostle *Peter* excellently sets forth: *The God of all grace who hath called us unto his eternal glory by Jesus Christ, after that ye have suffered a while make you perfect, stablish, strengthen, settle you; to him be glory and dominion for ever and ever, A M E N:*

1 Cor. 15.

no.

Gal. 2. 20.

Luke. 19. 16

Phil. 1. 6.

Heb. 12. 2.

Phil. 2. 13.

Hos. 11. 3.

Ezek. 34.

6.

Rom. 8. 14.

Pet. 5.

Jo. 11.

Rom. 7. 15

24.

Exod. 38. 8

4. Doth the flesh disable you to do good? Oh then labour to have a sight of, and to mourne under the sense of the impediments and interruptions which you have from the flesh. Thus did *Paul* cry out, *Oh wretched man that I am!* *Rom. 7. 15, 24.* In *Exod. 38. 8.* you have mention made of a laver, which was a great vessel wherein the sacrifices which the people offered, were to be washed; and the Scripture tells you that the foot of the laver, was made with looking glass, to note as some say, that when they came to offer their sacrifice, the people in that glasse might see,

see,

Cant. 6. 13

Gen. 25.
22, 23.

see, and have a view of their own faces, what spots there were upon them: So when you come to duty, behold, there are looking-glasses for you to see your selves, behold the interruptions of the flesh to hinder you, and be humbled! It is said of the Spouse, *Return, O Shulamite, that we may look upon thee.* -- And then the question is put, what will you see in the *Shulamite*? and the Answer is, as it were the company of two Armies noting this opposition. And that is *Rebecca* said, when the children struggled in her womb, *Lord, why am I thus?* so do thou; thou hast an *Esaú* and a *Jacob* within thee, *the flesh against the Spirit*: do thou complain unto God, and say, *Lord, why am I thus?* why doth the flesh thus disturb and interrupt me in all my performances to God?



GAL. 5. verse 17.

For the flesh lusts against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would.

Sermon
XXIV. A.
Lawrence
Jury Lon
don. Fe-
bruary 2.
1650.

I Proceed now to lay down some more practical inferences from this point, The flesh its hindring and interrupting even godly men, so that they cannot do the thing they would; and the flesh in order is this.

5. What great need have the best even of Gods children of the mediation and intercession of Jesus Christ, when they present any duty to God. If so be we should come to God with these defilements, and interruptions of the flesh in our duties

ables without Christ, God might say to us as *Elisha* to the King of Israel; *Verily, were it not that I regarded the presence of Jehoshaphat King of Judah, I would not look toward thee nor see thee*; thus God the Father might say to each of us, *Verily, were it not that I regard Jesus Christ, I would not see nor regard thee in any duty thou dost*; and as *Joseph* said to his brethren, *Except ye bring Benjamin with you, ye shall see my face no more*; so except ye bring the Lord Jesus Christ with you, you cannot expect to see the face of God with approbation. You read in *Exod. 28. 36.* that *Aaron* the Priest of the Lord was to have a plate of pure gold upon his fore-head, and upon it was to be ingraven, *Holiness to the Lord*; to note, that when you come to do any service to God, you need the intercession of Jesus Christ, who by his intercessions bears the iniquity of our holy things. Though you have the assistance of the Spirit in performance of duty, yet you stand in need also of the mediation of Christ for your acceptance, and therefore you read not only of an intercession of Christ, but of the intercession of the Spirit; The Spirit, makes intercession in us, and Christ makes intercession for us.

6. If the flesh doth interrupt in duty, then what great need have you, when you are about duty, to watch over your hearts, and to fortify them against the incursions and disturbances of the flesh. Those that live by the Sea-side, they are forced for the preservation of themselves in safety, to make great mounts and banks to keep out the Sea from overflowing them; whereas those who dwell in Inland-countrys, little ditches will serve their turns: Corrupt nature it is a Sea, and thou hast need to make many a mount, and many a bank in thy heart, otherwise corrupt nature will send in an inundation of vain and impertinent thoughts. It is a good note of *Ainsworth* upon *Numb. 4. 23.* when all them thirty yeares old to fifty of the house of *Gershon*, are said to enter into perform service, and to do the work of the Tabernacle; The word which signifies to perform service, signifies also to wage a warfare, and so *Ainsworth* trans-

a King. 3.
14.

Gen 43 3.

Exod. 28.
36.

Rom. 8. 26
ὑπερ-
τις ἡ
ἡμῶν. Ver. 34
ἐν τῷ Χρ.
100.

Num. 4 23

1 Pet. 4. 7.

Col. 4. 2.

-de pueris

minis suis

hant

1 Cor. 7.

35.

Mat. 26. 41

-de pueris

-de pueris

-de pueris

Gen. 15. 11

Job 1. 6:

Gen. 6. 2.

Sec Zech.

3. 1.

states it; and why both the Scripture mention this, but to
 note that when you are doing any duty to God, you are
 then to warre a spiritual warfare. You see in 1 Pet. 4. 7. of
 watching unto prayer, and in Col. 4. 2. of watching in pray-
 er. You are not only to watch unto, before you pray, but in
 prayer, whilst you pray, you have not only ground to watch
 against the interruptions of the flesh, but there are also o-
 ther interruptions. As first from the world; and this is the
 Apostles desire, that we might be without care; and that we
 might attend upon the Lord without distraction. Cares of
 the world they are a hinderance unto holy duties, and there-
 fore we are to watch against them. Secondly, we are hinder-
 ed also by natural infirmities, and those we are to watch a-
 gainst; and so I understand Piscator upon *Mat. 26. 41* where
 Christ speaks, *That the Spirit was willing; but the flesh*
was weak. Flesh there is not to be taken for corrupt nature,
 but for bodily infirmity. And then not only from the world
 and natural indispositions, but, Thirdly, from the devils
 interruptions, and hinderances cast in; and in this case you
 are to do as *Abraham* did, when the fowles did light upon
 his sacrifice, he drove them away. By the fowles coming upon
 the carcasses of *Abrahams* offering, as *Diado* saith, it is an
 evident signe of the devils disturbing the elect, when they
 are about any holy performance; now as *Abraham* did, so
 do you; when these fowles as they are compared in *Mat. 23.*
4. to the devil, those foule and infernal spirits, when they
 come to disturb you in worship, you must drive them away;
 all those impertinencies, and vain thoughts, which the devil
 casts in. In the first of *Job* you read, that upon a certain day
 the Sons of God presented themselves before the Lord, and Sa-
 tan also came among them; By the Sonnes of God there
 cannot be meant the Angels; for then it would follow that
 the devils would be in heaven where the Angels are; there-
 fore By the Sonnes of God are meant the children of *Job*
 and that were the posterity of *Seth* called in *Gen. 6.* *The Sons*
of God saw that the daughters of men were fair. Now to this
 purpose, the children of *Job* are hid upon a certain day to ap-
 pear

out before the Lord; that is, say Interpreters, in the Sabbath day. Now when they appeared on that day before the Lord, it is said, that Satan came among them; and you may be sure the devil came for no good intent, but to labour to interrupt, and disturb them in those religious performances. And therefore seeing that you have not onely your own heats, the world, and natural infirmities, but the devil also to hinder and divert you, what cause have you with utmost diligence to watch over your selves?

Celebr-
rimus sab-
bati festum
Pined.

Job. 9. 28. If the flesh doth interrupt you in Gods service, then learn not to place any confidence in your most religious performances; darest thou lay the weight of thy soul upon such a weak foundation? if thy duties are tainted, and mingled with so much evil, how darest thou rest in thy duties? It is the speech of Job, *Though I were righteous, yet would I not stand with thee*; and again sayes he, *I am afraid of all my sorrows, I know that thou wilt hold me innocent*. In the vulgar translation it is, *I am afraid of all my good works*; and further sayes he, *Though I should wash my selfe with snow-water, and make my selfe never so cleane, yet shalt thou plunge me in a ditch, and my own clothes shall abhorre me*. Though I should requit my selfe never so well in duty, yet thou wouldest finde much evil in me. If then thy best services are mingled with sin, rely only upon a Christ for salvation; and here to set home this inference, I shall lay down three cogent considerations.

Job. 9. 28.

Csp. 30. 31

1. Thou hast more acts of sin that come from the flesh, then acts of grace that come from the Spirit in thy duties; and wilt thou rest upon such a duty, that hath more sin then grace acted in it? more wandring thoughts then holy thoughts? thou forgettest more of a Sermon, then thou rememberest of a Sermon; and the sin of thy nature doth cast in more wandring thoughts, then the Spirit of God doth cast in holy thoughts; thy graces are as the filings of gold, but thy sins are heapes of durt, and therefore how darest thou rest on thy duties, expecting life and salvation by them?

2. Consider that one circumstance in a duty, is enough to

In morali-
bus plus
circum-
stanti a
quam sub-
stantia
actionis.

make it evil: but many concurring circumstances is not enough to make a duty good. Suppose thou prayest, one circumstance in thy prayer may make it sinful: though thou prayest well for the manner, yet if thou art defective in the end: or if the end be right, yet if thou failest in thy Principle, it is not right. It is a rule in moral Philosophy, that circumstances are more to be weighed then acts, and so it is in Divinity. One circumstance may make a duty defective, but many circumstances concurring together, cannot make a duty good.

3. Consider, that thou art guilty of many past sins, and present duties cannot make a recompence for past sins. Suppose a tenant who payes his rent duly for time present, yet being in arrear, it may be ten or twenty yeares, his payment of his rent at present will not recompence his past arrear: Thus it is with thee, thou art much in debt, and in arreare to God for past time, and if there were merit in thy duties, as there is not, yet present duty could not expiate past sinnes, therefore rely not upon duty.

8. Doth the flesh thus interrupt us in duty? then from hence we may see the evil nature of sin, the mischievous quality of original corruption. It is a doctrine which can never be too much insisted upon, and therefore from this doctrine I beseech you turn a little to see the evil nature of original sin. I may illustrate it by this example: if you have a vessel full of liquor, a little gall shall more imbitter it, then a great deal of honey shall sweeten it; behold, the mischievous nature of sin, how doth it taint both thy person and performance? You read of a Law in *Numb.* 19, 22, that whatsoever an unclean person toucheth, shall be unclean: this is spoken of ceremonial uncleanness, but it holds true also in spirituals: thou art an unclean man, all thou touchest becomes unclean, thou defilest all thy duties. There is an useful passage in *Haggai* 2, 12, 13, there was a case of conscience which the people were to demand of the Priests concerning the Law. The question was this, *If one bear holy flesh in the skirt of his garment, and with his skirts do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy?* and the Priests said, No.

And

Num. 19.

22.

Hag. 2, 12,

13.

And then said Haggai, If one that is unclean by accident
touch any of these, shall he be unclean? and the Lord answered
and said, It shall be unclean. Here you may observe, that
things could not make common things clean and holy, but
if a man that was unclean did but touch holy things, they be-
came unclean. Now if you would know the meaning of this,
it is explained by the Prophet in the 12. verse. Then answered
Haggai and said, So is this people, and so is this Nation before
the Lord, and so is every work of their hands; and that
which they offer there, is unclean; that is every sacrifice; and e-
very duty is unclean. In Gospel-language the meaning is this,
if a man be in the state of nature, all his offerings, and all his
sacrifices, that is, all his duties, they are unclean unto him.
For unto the unclean, all things are unclean.

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the old
the new

Tit. 1. 15.
Use. 2.

The second Use I shall make of this point, shall be by way
of comfort; and there are eight consolations I shall give in
to those that fear God, and are sensible of the interruption of
the flesh in duty of Gods worship.

Know to your comfort, that as you have the flesh to
hinder, so you have the Spirit to helpe you in duty. The Spi-
rit will helpe thy infirmities, with sighes and groans, which can-
not be uttered; thou hast the flesh to harden thy heart, and
harden thy spirit; but thou hast the Spirit of God also to
soften thy heart, and quicken thy spirit; to make thee pray
with sighes, and groans. And though the devil be busie to
tempt thee, yet stronger is he that is in you, saith St. John, then
he that is in the world.

Rom. 8. 26.

1 Joh. 4. 4.

2. Consider, that a desire to do those duties you cannot
do, is in divine account a doing of them. It is worth your
noting what you finde recorded touching Nehemiah; if you
compare two Scriptures together: — The first is Nehem.

Neh. 1. 11.
Compared
with Neh.
5. 15.

1. 11. where he prays, Lord, let thy ears be attentive unto the
prayer of thy servant, who desires to fear thy Name. And Ne-
hemiah 5. 15. saith Nehemiah, I did not oppress the people as for-
mer Governours did, because of the fear of the Lord. So that Ne-
hemiahs desire to fear the Lord, is accounted by God, the
fear of God, a desire after any grace, is in divine account

the having of that grace. The Lord he will accept the will or the deed, *If there be a willing mind, it is accepted according to what a man hath, and not according to that he hath not.* Therefore see what a good God you serve, who will accept of purposes for performances, and intentions for executions, as may appeare by many testimonies of Scripture.

3. Feeling the want of any grace, or ability to discharge any duty, and being grieved for that want, is in the account of God, as if that want were supplied. Thou sayest thou canst not mourne, but wouldest thou mourne for thy sins; why, a sense of the want of any grace, is in divine acceptance, the having of it; and this some make to be the meaning of that place in *Rom. 8. 26. We know not what to pray for as we ought, but the Spirit it self maketh intercession for us with sighes and groans*; that is, the Spirit helps us to grieve, that we cannot pray, nor repent, nor do duty no better; and herein is the assistance of Gods Spirit seen. And this God will accept.

4. Remember this, that God accepts of sincerity of heart, where there is not perfection of grace. You live under a covenant of grace, wherein God accepts of sincerity in stead of perfection, and God had rather see truth of grace, then strength of parts. Thou complainest thou canst not pray, it may be thou wastest the gift of prayer; thou hast not a voluble tongue, but thou dost not want truth of desire, neither the ornament of a meek spirit, a pure heart. God had rather have truth of grace, then strength of parts; you may consider it in the case of *Moses and Aaron*, in *Exod. 4. 4. I know, saith God to Moses, that Aaron thy brother can speak well. Now Moses he was a man of a hammering tongue, but yet when Moses and Aaron was to be employed in that great work of prayer, when Joshua fought against Amalek, God makes choice not of elegant Aaron, but of hammering Moses to make the prayer. Moses could pray better then Aaron, though Aaron had better parts.*

5. Consider, it may be thou complainest that it is the corruption of the flesh, which hinders thee in duty, when only

2 Cor. 8.

12.

See Mat. 5.

5.

Job. 7. 37.

Psal. 10. 17

Psal. 145.

19

Exod. 14.

15.

1 King. 8.

17, 18.

Rom. 8. 26

Exod. 4. 4.

Exod. 17.

11, 12.

It is the disability of thy natural body. Thus godly men do many times charge their unfitness to duty upon their own hearts, when it is only from an indisposed and disabled body. You must know that sometimes the body doth disable a man to do duty, and that disability is not sinful; it is thy misery, but not thy sin. Thus it was with *Paul*, he speaks thus to the *Galatians*, *Ie know how through infirmity of the flesh I preached the Gospel to you at the first; and my temptation which was in my flesh, ye despised not, nor rejected, but received me as an Angel of God, even as Christ Jesus.* *Jerome* understands these words of a bodily weaknesse, disabling *Paul* to preach, and yet it is said the *Galatians* bore with him, and rejected him not under this bodily infirmity. Thus *Paul* tells the *Thessalonians*, *that he would have come unto them once and again, but Satan hindered him.* Some think this hindrance was persecution, others that it was a tempest at Sea, but most think that it was some bodily disease whereby the devil hindered him. So that if thou hast a sick, pained, diseased body, and thereby art disabled to duty, this though it be thy misery, yet it is not thy sinne; and therefore in such a case do not lay the blame upon thy own heart: for it is with a man in this case, as with a strong healthful man that rides upon a poor steepe horse: thus the soul though active, and vigorous, is sometimes forced to keep pace with a weak sick, and tired body.

6. Remember this, that God accepts what is his own duty, and covers what is thine. That water which is salt in the Sea, is fresh in the river; that duty which comes from thee, is salt and brackish, but coming through the river of Christs blood, it loseth its unsavoury taste, and what a great indulgence is this in God, to cover what is ours, and to accept what is his own? It is a rule in Philosophy, that the denomination is alwayes taken from the greater part; God denominates a man from his better part; he sins in prayer, and he acts grace in prayer; that as wine, though it be mingled with water, and that mixture doth in part

debase the wine, yet because the wine gives a relish, and

Gal. 4.13.
14.

1 Thel. 2.
18.

Mat. 26. 41

Denomina-
tio sequi-
tur ma-
jorem partem

and still retains the colour of wine, therefore the whole cup is called wine: So though in thy heart there may be a mixture of sin with thy grace in thy duty, yet the whole shall be called gracious act.

7. Though the flesh hinders you in the doing of duty, yet there is a vast difference between a godly and a wicked man in this very case, though the interruption be both in the one and the other; — as

1. The wicked they are interrupted by the flesh, but they have not the Spirit to assist them against corruption, as the godly have.

2. The wicked have not renewed principles of grace in their hearts to withstand the corruptions of the flesh, as the godly have. Regenerate men they cannot sin, (that is, so sin as the wicked) because they have a seed of grace remaining in them.

1 Joh. 3. 9.

3. Wicked men they do not so clearly discern, and sensibly bewaile the interruptions of the flesh, as those who are godly do.

4. The wicked they shall never be rid of the evil workings of the flesh, neither in this world, nor in that which is to come. Sinne in this life shall hinder duty; and in the world to come they will cast off duty. But the godly though pestered with the flesh, yet they shall one day be rid of the flesh. And thus I have finished the first part of the double consequent.

and his remembrance the colour of wine, therefore the whole
cup is called wine: so though in thy heart there may be a



there is a vast difference between a goodly body and a wicked man
in the very act of instruction he holds in the one

G A L. 5. verse 17.

*For the flesh lusteth against the Spirit, and the Spirit
against the flesh, and these are contrary the one to the
other, so that ye cannot do the things that ye
would.*

Sermon
XXV. At
Lawrence
Gury Lon-
don, Fe-
bruary 9
1650.

I Am now to proceed to the second reference of these
words, and that is, the Spirits conflicts against the flesh,
so that men cannot do the evil they would:—And
the observation is this.

That the Spirit of God keeps regenerate men often-
times that they shall not do the evil they would.

In the handling of which Point, there are three particu-
lars in the doctrinal part, that I shall insist on.

1. I shall shew you how the Spirit doth keep a man from
doing the evil he would do.

2. Wherein consists this work of the Spirit.

3. How you may know the difference between the re-
straining grace of the Spirit in keeping a wicked man from
sinne, and the renewing grace of the Spirit, in keeping re-
generate men from evil.

1. How doth the Spirit keep a man from doing the evil
that he would do? To this question I shall give you five par-
ticulars, by way of answer.

1. The Spirit Keeps a man from doing the evil he would,
by enlightening his judgement, and making him to see the
evil of sinne in its nature, and the danger of sinne in its
event. Thus you read in Job. 36. 9. *He sheweth them*

Job. 36. 9.

ver. 10.
ver. 12.

Act. 16. 18

See 2 Kin.
6. 15.

their work, and their transgressions, that they have exceeded; here is the inlightening of their judgements: and then it follows in the tenth verse, *He openeth also their ears to discipline, and commandeth that they return from iniquity*; and in the twelfth verse, *If they obey not they shall perish by the sword, and shall die without knowledge*. The sin of nature, it is described by a state of ignorance; to note that a man without the Spirit, is blinde, and cannot see those evils which he commits; the Spirit therefore enlightens a man: and hence you read, that the Apostle Paul was sent to open mens eyes, and to turn them from darkness to light, and from the power of Satan unto God, intimating that there must be first the opening of the eyes, and the enlightning of the judgement, before there can be a rescuing from sin.

2. The Spirit keeps a man from sin by setting conscience on work to check and rebuke a man, when he is tempted thereunto. Conscience is Gods Officer, and mans Overseer; and were it not for a natural conscience, a wicked man would commit all imaginable evils, every wicked man would commit every sin that he hath opportunity to act. Now as sin wounds the conscience after commission, so conscience checks for sin before commission. It is conscience which is as an iron gate, and as a brazen wall to keep thee from many evils which otherwise thou wouldst run into. And therefore Joseph consults with his conscience, *How can I do this great wickedness?* and this kept him from committing folly with his Mistress.

1 Joh. 3. 9.
1 Joh. 5. 18

3. Another way whereby the Spirit keeps a man from sin, is by infusing into a man a principle of grace and holiness, repugnant to that principle of sin, which is in the nature; and thus the Apostle John tells you, that *Whosoever is born of God, doth not commit sin: for the seed of God remaineth in him; and he cannot sin, because he is born of God*. He that is born of God hath a renewed nature, and a new principle put into him, contrary to the sin of his nature.

4. The Spirit keeps a man from evil, by calling to his remembrance some particular passage out of Scripture, against

against that sinne unto which he is tempted. To this purpose *David* speaks, that he had hid the Word of the Lord in his heart, that he might not sinne against him. This is the way whereby the Spirit fortifies the heart against sinne; you have it often mentioned in particular cases. *Solomon* gives this counsel to his sonne, that he should keep his words, and lay up his commandments; and that to this end, that they may keep thee from the strange woman; and thus *David*, saies he, *By the Word of thy lips, I have kept me from the paths of the destroyer.* Thus *Augustine* reports of a young man who was given to wantonness, and it pleased God by bringing this passage to his remembrance, *Not in rioting, and drunkenness; not in chambering and wantonness;* it pleased God to make this a meanes whereby he left off his dalliance, and wantonness ever after.

Psal. 119.
11.

Prov. 7.
4. 5.
Psal. 17. 4.

5. The Spirit keeps a man from doing the evil he would, by possessing the heart with an awe and dread of the presence of God, when he is tempted to evil: *Fear the Lord, and depart from evil;* the wise man joynes them both together, to let you know, that when the heart is possessed with the fear of God, it keeps a man from evil. And thus *Solomon* in a parrallel place speaks to the same purpose, that *By the fear of the Lord men depart from evil.* An awful fear of the great God, is a good preservative against sin.

Prov. 3. 7.

Prov. 16. 6.
Prov. 14.
16.

The next question is, *Wherein this work of the Spirit in keeping a man from sinne, consists?* — And for answer hereto, in the general it consists in three things.

Quest. 2

1. In regard of the kindes of sin.
2. In regard of the time, and place where sin would be committed.
3. In regard of the manner of sin.

1. In regard of the kindes of sinne, so the Spirit keeps a regenerate man, that he shall never commit the sin against the Holy Ghost; not but that there is the seed of that sinne in the godly, as well as others, this you have

1 Joh. 5. 18 fully proved by *John*, in 1 *Joh. 5* 18. After he had been telling that there was a sin unto death, and saies he, I do not say, ye shall pray for it; he tells you after in the eighteenth verse, *We know* (saith he) *that whatsoever is born of God, sinneth not; but he that is begotten of God, keepeth himself, and that wicked one toucheth him not; That is, shall not prevail over a godly man to sin this sin unto death; grace in the heart will keep a man, that the wicked one shall not so touch him.*

2. The Spirit of God will keep a man that he shall not commit sin, at that time, and in that place where he would. Thus the Spirit kept *David*; in a pettish mood he resolves to kill *Nabal*, and all his family, but *Abigail* coming to meet *David*, by good persuasions soon allayed *David's* hot spirit; and herein the work of Gods Spirit was exceedingly seen, that though *David* resolved that at such a time, and in such a place he would do thus and thus, yet the over-ruling hand of Gods Spirit kept him back.

3. And chiefly the Spirit keeps a man from sin in respect of the manner, how a man doth evil. A regenerate man, he shall not sin after that manner as he did sin before he was converted. I shewed you before how the Spirit keeps a man from fulfilling sin: And now I shall shew you how the Spirit of God keeps a regenerate man from sinning after that manner as formerly he did. And there are seven particulars, which I shall mention in this Point.

1. A regenerate man he shall not sin so ignorantly as formerly he hath done. *Paul* tells you of himselfe, that during his unconverted state, the Lord had mercy on him, *because he sinned of ignorance*; but when a man is once converted, his eyes are then opened, and he shall not sin so ignorantly. Hereunto referres that exhortation of the Apostle, *As obedient children, not fashioning your selves according to the former lusts in your ignorance: before conversion a man walks in darkness; and as the wise man speaks, he knowes not at what he stumbles. An unconverted age is a dark age, a man sins, and he knows it not; but after conversion God puts a light into*

1 Tim. 2.

13.

1 Pet. 1. 14

Prov. 4. 10

Joh. 12. 35.

into the soul, whereby he shall be able to see into the mischievous nature of sin.

2. Thou canst not commit sin so stupidly, and insensibly as formerly. Before conversion sin did no more trouble thy conscience, then gravel in the fingers of thy glove; but now it is as gravel grating in thy bowels; before thou wast stupid and as the Apostle speaks, thou hadst thy conscience *seared as with a hot iron*: seared flesh is unfeeling, it is your raw and galled flesh which is tender; formerly thy conscience was sensible of no sin, whereas now if thou doest sin, it is as the pricking of a sword into raw flesh; before conversion the Law was cast behind a mans back, but now a godly man sets it before his eyes; before thou wast past feeling, now sin is as a dagger at thy heart.

3. Thou canst not sin so contentedly as in former time: heretofore thou wallowedst in sin, as a sow in the mire, but now thou art as a Sheep in the mire, which would fain be in the green meadows again. I told you formerly, that corruption in a godly man, it was like poyson in a mans body, troublesome and painful; but sin in the wicked, it was but like poyson in a toade, which was natural; before thy conversion thou wast as much content with sin and corruption in thee as a toade that hath poyson naturally in it: but now after conversion, sin troubles thee as if poyson were in thy bowels; sin to a wicked man is his sport and pastime, to the godly his grief and burden.

4. Thou doest not so fearlessly commit sin, as in times past. Formerly thou *didst rush into sin, as a horse rushes into the battle*, thou hadst not the impression of Gods fear stamped upon thy minde, the dread of God did not keep thee from sin; but when God hath converted a man, he sins with more fear of heart then ever he did before; and it is worthy your noting, that when the Scripture speaks of a converted man, it doth not speak of him, as forbearing a sin, but fearing of it. A good man is one, who not only forbeareth idle swearing, but *fears his oath*. And hence godly men are said to *fear the command*. A wicked man may fear the threatening, and the punishment, but

1 Tim. 4. 2
μελευτη
ριασμε-
νων σωτη
ρισ.

Ephes. 4.
17, 18.
Απληγην
κότες.

Jude 18.

Prov. 13.
23.
1 Thes. 2.
12.

Eccles. 9. 3
Prov. 13.
13.

but it is only a good man which *fears the command*; and therefore will not sin, because it is against a holy law.

Jude 15. 5. The Spirit will keep thee, that thou shalt not sin so maliciously as thou hast done formerly. Before conversion the Scripture speaks of wicked men, that the Lord shall convince them of their ungodly deeds, which they have ungodlily committed. The Scripture speaks not only of ungodly men, and ungodly deeds, but of committing ungodly deeds, ungodlily; that is, after a most ungodly manner, after a most wilful, and malicious manner. But so thou canst not commit sin after conversion. We read of some who do *despise unto the Spirit of grace*, but a godly man shall never so sin; he may quench the Spirits motions, and he may grieve the Spirit; but he shall never do *despise unto the Spirit*. A godly man shall never sin out of malicious wickedness.

Psal. 59. 5. 6. Thou canst not do evil, as to the maine, not so voluntarily as thou hast formerly done; before conversion thou didst rush into sin voluntarily, but now thou goest and yieldest to sin, with much unwillingness. This change doth converting grace make in thee; formerly thou didst sin with all thy will but now there is one part of the will against the other, and therefore sayes the Apostle, *With my minde I serve the law of God, but with my flesh the law of sin*; whereas before conversion, the whole of man was given up to the service of sin: a childe of God when he is converted, though he sin, yet it is upon some surprize, as *Peter* rashly denied Christ, but a wicked man sins deliberately, even as *Judas* betrayed Christ.

Rom 7. 25 7. Not so impudently as before conversion; then men sinned and were not ashamed, as the Prophet *Jeremy* speaks, but now with fear and blushing shame.

The next Question is, Seeing this is a blessing in common to wicked men as well as to the godly, to be kept from evil; then what difference is there between the restraining grace of the Spirit in wicked men, and the renewing grace of the Spirit in the godly? — But this question I shall not now handle, but shall reserve it for the next Sermon.

Jer. 6. 15.

That which I shall now do, shall be to conclude this

this Sermon, with some use of what you have heard.

If it be so that the Spirit keeps regenerate men, that they cannot do the evil they would? then from hence see,

Use.

1. The great misery of those men who are destitute of the Spirit to do this great and good office for them; what slaves to sin are they who are void of the Spirit, they are liable to every incursion, and invasion which the devil shall make upon them. Now the Spirits motions and dissuasions, they are as a bulwark and fence to guard the heart against sin. The Spirit it is as the sluice of a pond, if the flood-gate be down, it keeps the water within its bounds; but if you pull up the sluice, what an inundation of water will there be?

2. If thou wouldst have the Spirit to keep thee from evil, thou must labour to keep thy selfe; the Spirits keeping of a man doth not exclude his holy care to keep himself: this was Davids practise, *He kept himselfe from his iniquity*; he would not make Gods care to keep him, an occasion for him to be idle. Remember and take this for a rule, that if you do not take care for to keep your selves from the occasions of sin, the Spirit will never keep you from the execution thereof, and therefore you read, that *he that is begotten of God, he keepeth himselfe, that the evil one toucheth him not*; and so speaks Jude, *Keep your selves in the love of God*.

Psal. 18. 23

1 John 5.
18.
Jude 23.

3. What cause have regenerate men to bless God, both in reference to themselves, and in reference to wicked men?

1. In reference to themselves; to what evil would not the flesh have drawn you, had it not been for the contrary working of the Spirit in you? I appeale to your own conscience, how often have you resolved to do wickedly, nay, how farre have you gone in it? insomuch that you have resolved on the time when, on the place where, and the manner how to bring your intended evil about, and yet God hath kept you from your intended purpose, so that ye could not do the evil ye would; what cause have you to bless God for positive grace, and not only so, but for preventing grace, that you have been restrained from sin? It was thus with David,

with

with a full resolution; he did resolve to kill *Nabab* and all his family; but the Spirit of God prevented him by setting home the counsel of a poor woman; and therefore hereupon see what cause you have to bless God for preventing graces and that you may be provoked hereunto, I would leave with you some considerations upon a twofold account.

1. If you consider the universality of that corruption that is in your natures.

2. If you consider the strength of it.

1. If you consider the universality of corruption, in the universality of persons; all the children of *Adam* are infected with this common contagion, all having sinned in him, and so are guilty of the punishment, so are they obnoxious to the contagion of *Adams* sin.

Rom. 5. 12

2. If you consider the universality of parts; there is never a part of man, but it is defiled with sin; even regenerate men as there is something in every part sanctified, so there is something in each part un sanctified; as there is grace in every part, so there is sin in every part.

3. In regard of the object; a mans nature is is affected all good, and prone to all evil. Corruption of nature is set out by Divines, by comparing it to that rude *Chaos* which was before the creation, in which rude heape there was virtually all creatures, which afterwards the Lord created: So it is with corruption of nature, it hath virtually in it all the sin acted in the world.

4. There is an universality in respect of the time; this corruption of nature, it was not only in one age of the world, and not in another; but in all ages of the world. It reigned from *Adam* to *Moses*, even over those who had not sinned after the similitude of *Adams* transgression. Now put all these together, that all persons, and all parts of men are corrupted, and that in all times, and that this corruption prompts you to all sin, consider but all this, and have you not great cause to admire, that there is no more wickedness committed in the world?

Rom. 5. 14

2. Consider not only the universality of corruption, but the

the strength of it. If it were but a weak enemy, it were not so much, but there is great strength and potency in it, and therefore it is called sometimes an enticing, and sometimes a drawing enemy; and if it cannot entice by policy, it will draw by power.

2. We are to magnifie Gods grace in reference to wicked men, that are enemies to the Church of God; if the restraining grace of Gods Spirit did not withhold wicked men from doing the evil they would, there would be no living in the world; if it were not thus, every wicked man would murder every man that angered him, and he would deceive every man that dealt with him; we should have all humane societies overturned, the Church of God rooted out from under Heaven, did not God by the common workings of his Spirit restrain men. God he will turne the wrath of man to his praise, and the remainder of wrath will thou restraine. It is spoken of Gods enemies, and God will restraine their wrath by the common workings of his Spirit, and it shall evidentially turne to his praise, and shall be conducive to the glory of God, and the good of his people. You have a famous instance in *Laban and Jacob*, *Laban* came with a mischievous intent against *Jacob*, but God meets with him, and gives him a charge that he should not meddle with *Jacob*, no not so much as to speak against him. God laid a mighty restraint upon *Labans* Spirit, so that he could not do the mischief he intended. So likewise in the case of *Esau and Jacob*; *Esau* he pursued his brother with a deadly hatred, inasmuch as he resolved when the dayes of his fathers mourning were over, to kill his brother; but God did so alter his disposition, and restrain his bloody intent, that when he met with his brother he fell on his neck and kissed him. To this purpose the Psalmist hath an expression, that the Lord shall cut off the spirit of Princes, he is terrible to the Kings of the earth. In other translations it is, The Lord shall restrain the spirit of Princes, and it was so in all ages, and it is so in this age. Men that hate religion, though they have much power in their hands, yet the

K k

power

Psal. 76. 10

Gen. 31.
: 9.

Gen. 33. 4

Psal. 76. 12

Num. 23.

Psal. 105.

14, 15.

power of their hands shall not come into act, and because there is no wicked man in the world, which shall do the evil he would, therefore you have much cause to bless God. Pharaoh though he had much power in his hands, yet God delivered his people out of his hands, and thus the Lord would not suffer Balaam to curse his people; he will suffer no man to do them harme, as David speaks, yea, He reproveth Kings for their sakes, saying, Touch not mine anointed, and do my Prophets no harme.



GAL. 5. verse 17.

Sermon

XXVI. A.

Lawrence

Gury London,

Fe-

bruary. 9.

1650.

For the flesh lusts against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would.

I Come now to handle the third Question, which is this. Wherein doth the difference appear between the restraining grace of the Spirit, in keeping wicked men from sin, and between the renewing grace of the Spirit, which is in the godly?

Num. 23.

13.

For answer to this question I shall lay down seven differing marks,

1. The restraining grace of the Spirit in wicked men, doth only suppress and abate the acts, but doth not alter the disposition, and will of a man as to sinne. Restraining grace to a wicked man it is just as a chain to a Lion, or a prison to a thief, which restrains the rage of the one, and the theft of the other, but changes not at all the nature

nature of either. You have two Scripture-instances for the confirmation hereof. The one is of *Balaam*, who told *Balak*, That if he would give him his house full of silver and gold, he could not curse the people. But this forbearance to curse them, did not arise from any indisposition that he had thereunto, but only from Gods restraint. The Scripture gives you a fourfold attempt of his to curse them; and in *Num. 24.1.* you have there a high expression; when *Balaam* saw that it pleased the Lord to bless *Israel*, he went not as at other times to seek for enchantments, but he set his face towards the wilderness. The meaning is this, as a learned Expositor observes, that *Balaam* went three times to have the devil curse the people, but first he would ask Gods leave whether he should curse them or no. But now the text saith, he did not ask God leave, but did look toward the wilderness, that is, toward the place where the people of *Israel* were incamped, and so he attempted to curse the people without Gods leave, and therefore he set his face toward the people to see if he were able to do it; and the Apostle *Peter* tells us, that though he did not curse the people, yet he loved the wages of unrighteousness. So we read of *Haman*, it is said, when he saw *Mordecai* preferred, that he was moved with indignation against him; but yet the text saith, that *Haman* restrained himself; not that *Haman*s passion was subdued, or altered against *Mordecai*, but merely God restrained and kept in his rage. Restraining grace to a wicked man may be illustrated by these two examples: of the fiery furnace wherein the three children were cast, and the den of Lions into which *Daniel* was thrown. The fiery furnace it was as hot as ever, and seven times hotter then it formerly had been; but at that time while the three children were in, God did suspend, or restrain the natural property of the fire to burne: Thus it is with wicked men, their lusts do burne as hot in them as ever; only God by a mighty power keeps under their lusts. The lions among whom *Daniel* was thrown, they kept their ravenous disposition while *Daniel* was

Num. 23.
1. & 14.
& ver. 27.
Num. 24.1

Mr. Arthur
Jackson
his Anno-
tations on
Num. 24.1

2 Pet. 2.15
Eft. 5.9.10

Dan 6.22.

in the denne, but God restrained it all the while *Daniel* was there: thus God deals with wicked men; he may restrain their sin, but their disposition is toward sin still. But now it is contrary with renewing grace; it reaches not only to the suppressing of the act, but works an alteration in the disposition of a man; it doth not onely restraints a Lion, but turnes a Lion into a Lamb; there is in the work of regeneration, *A renewing of the minde*, as the Apostle speaks; there is a change in the minde that was not there before, and therefore saith the same Apostle, *If ye through the Spirit do mortifie the deeds of the body, ye shall live*; not only restrain the act, but mortifie the disposition; this is the effect of renewing grace.

2. Restraining grace makes a natural man refrain from sin more because of the severity of the Law which condemnes, then because of the purity of the law which forbids sin. And this is it which *Austin* speaks of; sayes he, That man which feares hell, he doth not feare to sinne; but feares to burne; but that man feares to sin, that feares sin as he would feare hell. Restraining grace never makes a man thus feare sin, but renewing grace doth, and therefore saith the *Psalmist*, *Because*, saies he, *thy Word is very pure, therefore thy servant loveth it*. It is not only a threatening Word against sin, but a pure Word which forbids sin.

3. Restraining grace is doth only make a man forbear gross and palpable sins, but doth not reach to any abstinence from secret and inward evils. Outward restraint doth not reach to inward sinnes. Natural conscience may see sinnes that are more grosse; that as we have a sight of the stars, in a bright night we may see the smallest stars, but in a dark night we can only see those that are of a greater magnitude: Thus it is with restraint which comes from natural conscience, it only keeps in those sinnes which are of a more grosse nature; whereas we are to mortifie our sinful and inordinate affections; and thus the Apostle *Paul* commands, *Mortifie* (sayes he) *your members that are upon the earth; fornication, uncleannesse, inordinate affections,*

Rom. 12.2

Rom. 12.2

Rom. 8.13

Impii metuunt ardere, non metuunt peccare: ille autem peccare metuit, qui peccatum ipsum sicut Gebennam odit. Aug. Epist. 144. Plal. 119. 140.

Col. 3.5

the Flesh and Spirit.

103

voluntary, and conscious, which is the lust. Here you see that not only the act, but the disposition; and not only irregular actions; but inordinate affections are forbidden; and hereupon it was that *Hezekiah* he humbled himself for the pride of his heart; and *David* also for the pride of his heart in numbering the people.

2 Chron.
32. 25.
2 Sam. 24.
10.

4. Restrained corruption it is unwillingly left; a man doth unwillingly leave that sinne he is kept from; and that is hinted to us by that expression concerning *Abimelech* in *Gen. 20. 6.* where the Lord said, *I also withheld thee from sinning against me;* the word notes a forwardness on *Abimelech* his part to commit fornication with *Abrahams* wife. Restraining grace makes a man leave his sins as unwillingly as a man that leaves his wife and children, countrey and estate; he leaves these with much regret, and bids them farewell with teares in his eyes, and sorrow in his heart; but a man that hath renewing grace he is kept from sin willingly; he is as willing to leave a lust as a slave the gally, a prisoner the dungeon, or a begger his rage; whereas a wicked man still in his natural condition doth as unwillingly leave his sin, as *Abraham* did put *Hagan* and *Ismael* out of doores, *Gen. 21. 11.* and as *Phaltiel* did take his leave of *Michael*, *2. Sam. 3. 16.* where it is said that he followed her weeping; even as the mariner doth cast his goods over-board in a storme, because he cannot help it.

Gen. 20. 6.

5. Restraining grace though it keep a man from the act, yet it stirs up a more vehement eagerness to commit that sinne when the restraint is over; though the act be suspended, yet the desire is increased. Just as it is with a river, the more it is dammed up, with the greater force and violence it will returne to its former course: so restrained corruption, when the restraint is over, will returne upon a man with the greater eagernesse. And as it is with a Smiths forge, if ye cast much water upon it, it will quench the fire, but if you do but sprinkle some water, it causes the fire to burne the hotter: so it is with restraining grace, it lets the lust out with greater violence; renewing grace it suppresseth

not

not only the act, but takes away the impetuous and eager desire of committing sin.

6. Restraining grace it is but partial, whether you respect the subject or the object.

1. In respect of the subject, restraining grace it bindes but one part of a man, and leaves the other loose; it bindes the tongue, but not the hand; it bindes the hand, but not the ear and eye; it bindes only one part of a man, and not another: But now renewing grace, it is universal, and reaches to the whole man; it is a throughout work, as the Apostle speaks, *The very God of peace sanctifies you throughout, both in body, soul, and spirit*; the work of Regeneration is not a new tongue, or a new eare, but all is become new in a new heart.

2. Restraining grace it is partial in that it reaches but to part of the object, as thus: it reaches but to some sins, not to all; it keeps a man from one sinne, and gives him scope to another: But renewing grace it is universal, as it keeps under one sin, so it will labour to keep under all sins; this is the particular and proper work of renewing grace; that a man is thereby inabled to have respect unto all Gods commandments.

7. Restraining and renewing grace they differ in their ends; and that two wayes.

1. In regard of Gods end.

2. In regard of mans end.

1. In regard of Gods end. Gods end in giving restraining grace is to maintaine humane societies for the good of others; but Gods end in giving renewing grace is, that mans nature might be sanctified, and that man may be saved.

2. They differ in regard of mans end. As first the end of men that have restraining grace, is, that they may preserve their soules in safety; but a godly mans end in keeping under sin is, that he may keep the peace of his soule; and this was *Isaah* his end; you find it mentioned in *1 Chr. 4. 10*. He called upon the God of Israel, saying, *O that thou wouldest bless me indeed, and enlarge my coast, and that thy hand*

1 Thel. 5.

23.

ἀλωτελεις.

2 Cor. 5.

17.

Ezek. 36.

26.

Psal. 119. 3

1 Chron. 4.

10.

hand might be with me, and that thou wouldst keep me from evil that it may not grieve me; A godly man aims at the peace, and purity of his soul; but a wicked mans end is, only that he might have his soul not disturbed by the present trouble for sin, and condemned for the desert of sin.

For the Use of this point, I shall first give you some general Positions, about the Spirits keeping of men from sin, and and then shall give you some particular Instructions.

Seeing that the Spirit of God doth often keep regenerate men that they cannot do the evil they would; Then

1. You may gather hence, that a man is not able to keep himselfe. Hence Christ prays to his Father for his people, not that he would take them out of the world, but keep them from the evil: We are not able to keep our selves; and this the Prophet Jeremiah acknowledgeth, saying, *O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.* We cannot keep our selves from committing evil.

Joh. 17. 15

Jer. 10. 23.

2. The Spirits keeping of us from evil, doth not exclude our care and endeavour to keep our selves. The Lord he makes a gracious Promise, that he will keep the feet of his servants; and yet the Scripture tells you, that it is their care, and their duty also, to make straight paths for their feet, and to ponder the paths of our feet, as Solomon expresseth it. Hence you find in Scripture, Promises not only of what God will do, and of Christs Prayer that you may be delivered from evil; but of the practice of the godly, and their care in keeping themselves; and this is their duty, *He that is begotten of God keepeth himself;* and as the same Apostle saith, *Little children, keep your selves.* We must not trust so in Gods keeping of us as to be idle, but we must labour to keep our selves, as the Psalmist did, who kept himself from his iniquity.

1 Sam. 2. 9.

Prov. 4. 23

1 Joh. 5. 18.

Psal. 18. 23.

3. It is a great evidence of integrity and sincerity of heart, when men labour to keep themselves from inward and constitution-sins, as well as from grosse sinnes; and this David did, *He kept himself from his iniquity*, that is, from those sins which by constitution he was inclined to, and

Use

and this was an argument of his great sincerity.

4. Consider, that though the Spirit of God doth keep regenerate men from doing the evil they would, yet the inclination and will to do any evil, doth make us guilty in the sight of God, as if we had actually done it. That in Scripture sense is said to be done, that is either purposed or intended to be done. A notable passage to this purpose you have in *Josh. 24. 9.* where it is said, that *Balak King of Moab waged warre against Israel*; and yet if you read the History, in the 22, 23. and 24. chapters of *Numbers*, you shall not read one word of any such warre; Now the Reconciliation of these two places are easie; *Balak did not actually wage warre against Israel, but he did intend so to do, and therefore he hired Balaam to curse the people; and then, saith he, I shall prevaile.* I mention this to this purpose, that you may not think your selves guiltless, so ye keep out of the act of sin; but if so be you have a will, and an inclination to those evils, you will be found guilty before God; and hereupon it is that Christ tells us, that *He that is angry with his brother without a cause, is guilty of murder*; and he that looks after a woman to lust on her, hath committed adultery already in his heart. This Position may greatly humble us; we are guilty of many actual sins which we have committed, and we are guilty of many sins, which though we have not acted, yet have they been in our purposes and intentions, and these the Law of God will judge.

5. Judge not thy self to be righteous and gracious, by bare restraints from sin in particular actions; but if you would judge your selves, judge by the ordinary course of your lives. It is possible that in a particular act a good man may not be kept from that sin, from which a wicked man may; and it is possible that a wicked man may do that good, which a godly man may not be able to do. Now you are not to judge of your selves by particular acts, but by the constant course of your lives; for if you should do otherwise, you would condemn the generation of the just. I shall give an example, by comparing together good

Josh. 14. 9.

*Num. 22.
23. and 24
chapters*

*Mat. 5. 22.
Ver. 28.*

King David, and wicked King Abimelech, they were both tempted to the same sin; and should you have guessed at these two men by their particular restraints, you would have taken Abimelech for the good King, and David for the bad King; Abimelech in his restraint was far better than David; it is said of Abimelech that he took Sarah; he did not know that she was Abraham's wife, but David did know that Bathsheba was the wife of Uriah; and then further, Abimelech the Heathen King, though he had Sarah in the house, yet the Scripture tells you he did not defile her: but David took Bathsheba into his house, and was actually unclean with her: Now should you look upon these two men in this particular case, you would judge Abimelech to be the gracious King, and David the Heathen King. — But now if you look up on David in the ordinary course of his life, he was far better than Abimelech: you are not therefore to pass a verdict upon any man that he is good or bad, by any particular act; that as it is a rule in Philosophy, that one act doth not denominate; so when you go to judge of men you must not look upon a particular act, but upon the general scope and current of their lives. *The high way of the righteous is to depart from evil.*

Prov. 16.
17.

Use 2.

The second Use is of Instruction, and first to regenerate men, who have the renewing work of the Spirit. There are these three Instructions I would have you to learn:

1. Bless God that ever you have been crossed in the doing of those sins which you would have committed. How near the brink of many a sin hath many a Godly man been at, when an occasion and an inclination hath met together, but God hath put in a restraint? O bless God, it is the greatest mercy next converting grace. It was the prayer of John, *O that thou wouldst bless me indeed! and O that thou wouldst keep me from evil!* let it be thy prayer also. Sometimes men are angry when they are kept from any intended sin, and this is just as if a man going to execution, should be angry with a man for stopping him in his way: Alas!

L 1

poor

poor man, thou art going to the execution of thy sin, if any stop thee, 'tis the saving of thy Soul, at least the saving of thy peace; therefore bless God. How did David bless God, when he intended to have cut off Nabal and all his Family, when Abigail came with smooth words and prevented him? O then, sayes he, *Blessed be God, and blessed be thou, and blessed be the Counsel thou hast given me*; so it may be thou hast determined the Commission of a sin, with all circumstances which may further thee in the execution of it, and hath God stopped thee in thy way, what great cause hast thou to magnify him?

1 Sam. 25.
33.

Gal. 3. 9.
Abraham
pater
fidclium
non effi-
cientes, sed
exemplari-
ter.

Gen. 12
13.
Psal. 106.
33.

Jam. 5. 11

Job 3.

2. From hence gather what cause the people of God have to suspect their own hearts, lest they should carry them in such evils, which they think they should never have committed. Suppose the Spirit should be suspended; that it should not restrain thee, what evil wouldst thou not commit? There are Scripture-instances of godly men, who have fallen into those sins, that themselves never thought they should commit; and such sins which were ~~to~~ ^{not} ~~to~~ ^{not} those graces wherein they were most excellent. *Abraham* he was the eminentest man alive in his age for Faith; and therefore was called the father of the faithful; now would any man think that *Abraham* should fall into unbelief; why? yes, he did; for being distrustful of Gods Providence, he told two lies, one to *Pharaoh* King of Egypt; and the other to *Abimelech* King of Gerar. — Likewise *Moses*, the Scripture tells of him, that he was the wisest man upon earth; and yet he spake unadvisedly with his lips; he fell into passion, which was that sin which was contrary to that grace, wherein he was most excellent. — And so also *Job*, whom the Scripture tells you was the most patient man on earth; and of all sins *Job* was most hurried to impatience, insomuch that he bitterly curseth the day of his birth, and the night in which it is said, *A man-child is conceived*. I name these examples to you, to let you see what cause you have to bless God for the sin you have been prevented from, and what cause you have to suspect your hearts, if the Spirit

rit of God withdraw from you. And so *Moses*, he was noted to be the meekest man on earth, *Numb. 12. 3.* And yet even this meek *Moses* is transported with passion, and he speaks unwisely with his mouth.

Pray unto God for the Spirit to do its office in thy Soul, that the Spirit may keep thee from doing the evil thou wouldest. We read of *David*, that he made this prayer, *Lord, keep thy servant also from presumptuous sins.* Thou hast need to pray that the Spirit may check and curb thy corruptions when thou art tempted to sin, because there is no man, though never so good, that can stand by his own strength, though never so great, and thereby avoid an evil when he is tempted to it, though never so foul. O therefore pray for preventing grace, that God would keep thee by his Spirit; that so thou mightest not do the works of the flesh. And therefore Christ hath taught us to pray, *Lord, deliver us from evil, viz. from that evil which we cannot of our selves avoid.*

Psal. 106. 33.

Psal. 19. 33.

Mat. 6. 13.

Secondly, As this point refers to the unregenerate, who have onely restraining grace to hinder them from sin: Let even such consider what cause they have to bless God for this mercy; though they shall go to hell, yet they have cause to bless God for restraining grace on earth; for though it will not make you good, yet it will and doth make you less evil; and though it cannot make you spiritual, yet it will make you good and moral men. By restraining grace a man may have this good.

1. He may not commit so many and great sins.

2. He may not incur so great punishment.

3. He will bring the less scandal to Religion.

4. He will give the less bad example.

Unto such who have restraining grace, I would give this caution, that you would not boast thereof; The Pharisee had restraining grace, but he made ill use thereof.

Luke 18.

11.

Non Deum, sed seipsum laudavit. Phariseus.

Isaiah God, sayes he, *I am no extortioner, nor an adulterer, nor am this Publicane.* Doth God restraints these sins in thee? do not thou boast in these restraints, who hath

made

made a difference between thee and others? is it not God? therefore be not proud of it.

3. Take heed that you do not take restraining grace to be an evidence of renewing grace; and here I shall shew you twelve wayes, whereby you may be deceived. But of this in the following Sermon.



G A L. 5. verse 17.

For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would.

Sermon
XXVII. at
Lawrence
Gury Lon-
don, Fe-
bruary. 16.
1650.

I Shall by Gods assistance in this Sermon finish this point; and there is onely one question that depends upon the last caution I named in my last Sermon, which was, that you should not look upon the restraints of the Spirit in keeping you from sin, to be the saving & gracious work of the Spirit. And herenpon I shall answer this question, and shew you what other causes there may be, besides the renewing grace of the Spirit, that may keep wicked men from doing evil.

1. Men may be kept from wickedness, from the power which a religious education hath had on them while they were young; when you are under the tuition of Parents, or Masters, or Governours, this may restrain men from doing much evil. You have an instance hereof in King Jehoshaphat, *He did that which was right in the sight of the Lord all the dayes wherein Jehojada the Priest instructed him: All the dayes his Uncle lived he walked in the wayes of the Lord, but as soon as ever he was dead, he fell to work wickedness.* Thus you read concerning Paul, *that he was according to the*

2. King 12.
2.

Phil. 3. 6.

Law

Edu. blameless; that is, as to outward letter; now how came he to be thus? why, sayes he, *I am an Hebrew of the Hebrews, and touching the law a Pharisee*. That is, he was trained up in the Jewish religion, and the force of education had made *Paul* a man of a very good moral life. And

so the young man he saith to Christ that all the Commandments he had kept from his youth; this was the power of education. *Mark 10. 19, 20*. A colt if he be never taken, nor tamed with bit nor bridle, will be a very savage and wild creature all his life time; and if you let him run too long, he will hardly be tamed at all; but if you take up a colt when he is young, though he be wild by nature, yet by breaking of him, you will make him fit for service. It is true, religion doth not run in a blood, yet the profession of it may; and this may be one cause why men do not the evil they would, because a religious education hath a power to keep them back; yet this falls far short of renewing grace.

2. Disability of body, whether through age or sickness, may be a means to restrain men from many sins: *Ambrosi* calls diseases the shops of vertue. Indeed sickness it is a prison, but not a grave to sin; it is onely mortification which is a slaughter-house to sin, sickness keeps sin in; when men are fastened to their beds, and when their bones are made to rattle in their skin, they have then no pleasure, nor leisure left them to think of Luxurious excess. Thus we see in *Abimelech*, how God kept him by laying some sickness on other upon him. This you see by comparing *Gen. 20. 6* with the 17. ver. of that Chapter. In ver. 6. God told *Abimelech*, that he withheld him from sin; there it is only said in the general, that God restrained him; but in ver. 17. is stated the manner how God did this; *Abimelech* would have defiled *Abrahams* wife, but God laid some disease upon him, and therefore it is said that *Abraham* prayed unto God, and God healed *Abimelech*. *River* upon these words saith, that as soon as ever he took *Sarah* into his house, God smote him with a sore sickness, so that he was not able to commit folly with her: And he gives this reason; because

Quo semel est imbuta recens servabit odorem Testa diu.

Plutarch.

*Morbi vir-
tutis officina. Ambr.*

*Gen. 20. 6.
compared
with vers.
17.*

River.

because *Issac* was the promised seed; and if *Abimelech* should have lain with *Sarah*, the child would have been thought *Abimelech's*, and not *Abrahams*; and therefore God did send some exquisite disease upon him, that so he might be disabled to his intended folly.

1 Kings 8.
12.

3. Outward meanness and poverty of a mans present condition, is a cause to hinder many men from sin; whereas if they had wealth, they would work wickedness with greediness. And this was *Hazaels* condition; while he was a servant, he could not then do much mischief, his outward condition was so mean that he had not opportunity and advantage, but when he came to be King in his Masters room; Then shalt thou burn the City, rip up women with child, and dash children against the stones; he never thought he should have been so bad; but when he came to be King he did this and much more: We may bless God, as it is a common proverb, That curst comes have but short hornes; that wicked men are not sometimes rich men, and great in place and power: God many times so orders it, that men that have much evil in their natures, should not have opportunity to act it in their lives.

Rom. 2.
14.

4. Another way whereby men may be kept from sin, may be from the affrightment of a natural conscience; Gods Spirit doth not onely sometimes witness with the spirit in Godly men, but also checks the spirits of wicked men; and though a wicked man doth not forbear to act sin obedientially, with any respect to the command of God; yet he forbears to sin rationally, out of conviction from a natural conscience. Natural conscience it is that which overrules and sways a wicked man, so that he shall not do the evil he would; the Gentiles, having not the law, as the Apostle saith, that is the written law, yet they do by nature the things contained in the law, and these having not the law, are a law unto themselves; these Gentiles, though heathens, the Scripture sayes they were a law unto themselves, that is they have a conscience which is in stead of a law to them.

5. The fear which is implanted in men of humane lawes, and peepal statutes is another means to keep men from much sin, when a divine law cannot bear sway with a wicked mans conscience, a humane law will restrain his practice; if it were not so, how many murders would there be, were it no more for venturing *their necks*, then *their Souls*? It is a mercy to have good lawes in a Nation, because they restrain men from the practice of evil, when the law of God hath not a sway upon mens consciences. You find in Scripture how men have been restrained meerly upon this account; the favourites of *Nebuchadnezzar* King of *Babylon* informing against *Shadrach*, *Meshech*, and *Abednego*, Dan. 3. 29. touching their God, there was an order made that the three children should be cast into the fiery furnace, and that it should be seven times more hotter then formerly; well, they were cast in, and the story tells you, that they walked in the fire as in a pleasant room. Now this did so convince the King and his Nobles, that the King made this law, and sent out this Edict, that every People, Nation, and Language which spake any thing amiss against the God of *Shadrach*, *Meshech*, and *Abednego*, they shall be cut in pieces, and their houses be made a dunghill; here was a humane law, and this did so quell and awe the people, that though they did rail against the God of *Shadrach*, *Meshech*, and *Abednego* before, yet now they were silent: I onely mention this to shew what force and power a humane law hath to restrain the sin of a wicked man.

6. Men may be kept from sin, meerly by the presence and example of good men among whom they live; who do take notice of, and observe their ways. I remember that it is reported as a proverb by the *Romans*; they will say, Take heed, *Cato* beholds you, *Cato* who was esteemed a good man, and being so esteemed, when any man was doing evil, this was their Proverb, Take heed, *Cato* sees you. And thus you find in Scripture concerning *Herod*; that he feared *John*, knowing that he was a just man, and holy, and observed him. John 6. 20. We have a story in the book of *Martyrs* in the

the beginning of the first volume, concerning *John* the Evangelist who wrote the Revelation: as he was going upon the high way, a company of thieves met with him: and in so happened that the Captain of these thieves was a youth which lived under *John's* Ministry; and though *John* hardly knew him, yet he knew *John*; and it is said, when he saw the old man, he ran away: the guilt of his conscience did so recoil upon him, and the presence of *John*, that he ran away, not daring to act his accustomed wickedness. To this purpose is that of the Apostle *Paul*, *It is good to be zealously affected always in a good thing, and not only when I am present with you.* It intimates that whilst *Paul* was present, they walked marvellous well; but when he was absent, they then grew idle; the presence and example of good men is an occasion many times to keep others from sin.

Gal. 4. 18.
Phil. 1. 27.
Phil. 2. 12.

7. Men may be kept from sin, from an heroicness of spirit, and from the ingenuoussness of a mans natural temper. And thus *Luther* before conversion, whilst he was a Monk in the Church of *Rome*, yet he professes that then he was never tainted with covetousness; he was of so ingenuous a spirit, that such a forbid sin did not cleave to him. And so *Paul*, he tells you of a natural gift which he had, which was continency. Thus it is reported of *Plutarch* that he should say, *I had rather you should say there is no such man in the world, then to say that Plutarch is either vain, unjust, or unconstant;* the natural temper of the man did incline him to equity and justice. *Paul* speaking of the *Gentiles* says, *that though they had not the Law, yet they did by nature the things contained in the Law;* that is, by a refined nature. What is the reason that some men are passionate, and others not? the reason is not from renewing grace: but it is, because there is in some a more ingenuoussness of spirit than in others; and hereby many evils as to the act of them are restrained, though men be destitute of renewing grace.

Malo nul-
lum fuisse.
Plutar-
chum, &c.
Rom. 2. 14.

8. Wicked men they may be kept from doing evil, for fear of punishment, either temporal or eternal: sometimes fear of outward judgments: and thus it was with the *Pharisees*

they cry, *Let the Israelites go, or we are all dead men*; depart they must, but not because God would have them go; nor yet out of love to the Israelites, but out of love to themselves; we are all dead men, if they be not free men. So we read the High Priests and Pharisees, they would not let Christ upon a feast-day, *least there should be an uproar among the people*; it was not love to Christ, but love to themselves. So many Politicians they would do many injurious acts, were it not that they feared the people.

9. The fear of hell, and Gods wrath, that may lie hard on the soule of a sinner, and may keep him from doing wickedness, fear of everlasting burnings. To this purpose you have a notable passage of the Prophet *Isaiah*, *The sinners in Sion, they be, are afraid, fearfulness hath surprized the hypocrites; what? what? the matter? This is the reason, Who among us can dwell with devouring fire? who can dwell with everlasting burnings?* The feare of Gods wrath made them afraid of sinne.

10. Hope of temporal and eternal reward may be another cause why men may forbear sin. And this was the conceit of that young man: *What shall I do, that I may inherit eternal life?* Christ answers him, *Thou knowest the Commandments; Do not kill, Do not commit adultery, Do not steale* and he answers, *All these have I kept from my youth*; he had more regard to the reward then to the rule in his obedience of the Commandments. And thus *Balaam* his hope in a happy end did curb him that he did not commit an unrighteous act. Upon all these forementioned occasions wicked men may refrain from sin; such who are wholly without any truth of grace.

The Use I shall make of this point shall be to wicked men, even to those who upon any of the forementioned ground, have been kept from sin.

1. Hereby you have less sin then others have, or then yourselves would have had, if you had been without restraining grace; though restraining grace in checking sin do not make you good; yet it makes you less evil; though not holy and spiritual men, yet good moral men.

Formidine
paua potius
quam des-
tatione
mali.

Exod. 12.

33

Mat. 26.5

Ila. 33.14.

Mark. 10.

17.

Use

Pulchrum
est in se-
cundis, ser-
visque com-
pescere, &c.
Cicero.

2. Your punishment will be less than otherwise it would have been, in that God hath given you restraining grace to keep under sin. A Heathen shall be punished worse, that hath restraining grace, than a Christian which wants it. A sober Heathen shall be punished less than a drunken Christian.

3. Consider, that in keeping under sin, you will possibly fearfully break the peace of you consciences; open and gross sins they lay the conscience open, and fill it with terror and amazement; but the less thou art a sinner, the less shall thy conscience be troubled.

4. Hereby thou dost less scandal religion, then otherwise thou wouldest have done; lesser evils they give a scratch to the face of religion; but open sins they give religion a stab at the heart; religion receives not so much disreputation by close hypocrites as by open profaneness.

5. Thou mightest do more hurt by thy sinners example if God should leave thee, then now thou dost. Though thou art a bad man, yet if God restrains sin in thee, thou dost not give so bad an example as otherwise thou wouldest do.

6. Who knows but that these small beginnings of restraining grace may be a forerunner of renewing grace; that which art restrained from evil, though thou art at present wicked, who knows but that God may turne restraining grace into renewing grace?

Use 2.

The next Use shall be of comfort to godly men; and truly there are many gracious hearts, which may upon what I have said, raise to themselves many fears and doubts; some such fear as this may be in the breasts of many, and they may say,

Object.

Sir, you have been treating of the power of Gods Spirit even in its common workings by restraining grace to keep under sin in wicked men; and some may say that they fall short not only of godly, but even of wicked men; for a wicked man can refrain those sins which I cannot. This objection may come from the heart of many a good man; and so

this

his I shall lay down three or four words by way of answer, and comfort, and so conclude all. Consider, that to perceive the unbridled workings of sin in your natures, doth not argue the increase of sin, but your increase of light, and tenderness in conscience. Paul while he was unconverted, thought himself alive, and in a very happy condition before he saw the spirituality of the Law, but when he was converted, when the Commandment came, he revived, and then he died; that is, the Law coming in, powers upon his conscience he then saw sin alive, and yet then he was in a converted estate and in a happy condition. As light breaking into a room doth discover what wants and disorders are there, which were unknown, and unseen in the dark, so doth light breaking into the understanding, discover our spiritual wants.

Ans.

Rom. 7. 9.

2. Do not judge your selves to be in a bad estate, by the want of particular restraints under sin; but judge your selves by the powerful manifestations of habitual grace in your more ordinary and constant course and practise. It may be one man can bridle his passion, but thou canst not; yet he may be a bad man, and thou a good man. A traveller perhaps may sometimes step into a wheel-track, but his ordinary course is in the beaten road: so if thou fallest into sin, and wantest restraining grace, this may be thy falling into a wheel-track; thy ordinary way is the beaten path. It being the high-way of the upright to depart from evil; yet now and then thou mayst lose thy way. You are not to judge of your selves by particular acts of restraint.

Prov. 16. 17

3. Though thou art overtaken with a sin when other men are not, who are worse then thy self; yet consider, thou hast more temptations unto sin then other men have. It is true, in some cases a godly mans sins they are more to be aggravated then a wicked mans, yet in other cases a godly mans sin is not so to be aggravated. The devil is more solicitous to tempt a godly man to sin then he is a wicked man. When the sons of God came together, the devil came also in the midst of them. He owes them a spite, and therefore if they be now

Job 1.

Zech. 3. 1, 2

aid

M m 2

and

Rom. 7. $\mu\theta$
basilau-
eta.

and then overtaken, they should not judge themselves by those particular acts, but by the constant course of their lives. Consider, though thou art weak yet thou art not in the power of sin: sin be not a Tyrant, nor a Lord over thee, thou hast no cause to fear. Thou yieldest to sin as to an *Usurper*, not as to thy *Liege Lord*; though thou wantest the restraint of the Spirit in some particular acts to keep thee from evil, yet if thou art kept by God from the reigning power of sin: be not discouraged, thou art in a happy condition.

5. Let this be your comfort, though now and then thou canst not restrain the acts of sin, yet ere long thou shalt be a compleat conquerour over all thy sins; God shall tread down Satan under thy feet shortly; now thou fightest with the devil hand to hand, but then thou shalt trample him under thy feet: and let this be your comfort, who have the Spirit *working against the Flesh*; your combat is but short, your victory is certaine, your conquest is great, and your reward, and Crown everlasting.

FINIS.

T
A
B
L
E

To the foregoing Treatise of the conflict between the
Flesh and Spirit.

A	Page 66
S pirit of God works not alike in all.	p. 95
A ttendance on Ordinances.	p. 171
A ffections unavailing.	p. 178
A pparitions to fall into any sin.	p. 214
S piritual Abatements.	p. 183
C hristian Religion not Aultere.	p. 215
A rminian objections answered.	
B	
B lame of sin onely due to us.	p. 121
And not to God or devil.	p. 148
B usiness of the world hinders holy duties.	p. 193
C	
C onviction for sin long after the Commission of it.	p. 37
W e must not go out of our Calling.	p. 45
W e must follow our particular Calling.	p. 48
C onstancy in duty.	p. 60
C ustomary sinning.	p. 108
C onflict of Flesh and Spirit.	p. 117
O f Corruption of our natures.	p. 130
C oncupiscence a sinne.	p. 147
C onflict against sin fourfold.	p. 152
C onscience Gods Spy.	p. 167
C ontrariety of Flesh and Spirit.	p. 170, 171
W hy God suffers this Contrariety of our Corrupt natures to good	p. 181
N o Confidence to be put in duties.	p. 305
D	
D espising Ordinances.	p. 9
	De.

The Table.

Depending on Ordinances.

Deliberate sinners.

Devil may move a man to that which is good.

We must not Depend on that we do.

Spiritual desertions of three sort.

Duties Spiritually done.

Duties diligently done.

Satanical delusions.

Difference between the godly sinning, and the wicked. p. 103, 104

Diabolical motions.

Corruption in us to our dying day.

Sin diverts from and disturbs in duty.

Gods decree abused.

Defilement cleaves to duty.

Desire to do is doing.

E

Our Flesh a malicious enemy.

An universal enemy.

Other properties of this enmity.

We can never do good enough.

Falseness of doing duty.

Education may restrain from evil.

Fervency and Frequency in duty.

Fulfil lusts of the Flesh what.

Flesh, the meaning of it:

How the Flesh opposeth the Spirit.

Slavish Feare.

G

Spirit of God our Guide.

Why we must follow the Spirits Guidance.

We have more sin then Grace.

H

Heaven must be purchased.

Humiliation for corruptions.

Our corruption hinders us from doing good.

Jesus Christ a faithful High Priest.

p. 10

p. 32

p. 49, 101

p. 54

p. 58

p. 59

p. 80

p. 103, 104

p. 143

p. 170

p. 191

p. 216

p. 214

p. 307

p. 124

p. 125

p. 126, 127

p. 202

p. 211, 212

p. 283

p. 57

p. 101

p. 127

p. 120

p. 102, 103

p. 76

p. 77, 78

p. 173

p. 47

p. 132

p. 136

p. 137

p. 138

p. 139

p. 140

p. 141

p. 142

p. 143

p. 144

p. 145

p. 146

p. 147

p. 148

p. 149

p. 150

p. 151

p. 152

p. 153

p. 154

p. 155

p. 156

p. 157

p. 158

p. 159

p. 160

p. 161

p. 162

p. 163

p. 164

p. 165

p. 166

p. 167

p. 168

p. 169

p. 170

p. 171

p. 172

p. 173

p. 174

p. 175

p. 176

p. 177

p. 178

p. 179

p. 180

p. 181

p. 182

p. 183

p. 184

p. 185

p. 186

p. 187

p. 188

p. 189

p. 190

p. 191

p. 192

p. 193

p. 194

p. 195

p. 196

p. 197

p. 198

p. 199

p. 200

p. 201

p. 202

p. 203

p. 204

p. 205

p. 206

p. 207

p. 208

p. 209

p. 210

p. 211

p. 212

p. 213

p. 214

p. 215

p. 216

p. 217

p. 218

p. 219

p. 220

p. 221

p. 222

p. 223

p. 224

p. 225

p. 226

p. 227

p. 228

p. 229

p. 230

p. 231

p. 232

p. 233

p. 234

p. 235

p. 236

p. 237

p. 238

p. 239

p. 240

p. 241

p. 242

p. 243

p. 244

p. 245

p. 246

p. 247

p. 248

p. 249

p. 250

p. 251

p. 252

p. 253

p. 254

p. 255

p. 256

p. 257

p. 258

p. 259

p. 260

p. 261

p. 262

p. 263

p. 264

p. 265

p. 266

p. 267

p. 268

p. 269

p. 270

p. 271

p. 272

p. 273

p. 274

p. 275

p. 276

p. 277

p. 278

p. 279

p. 280

p. 281

p. 282

p. 283

p. 284

p. 285

p. 286

p. 287

p. 288

p. 289

p. 290

p. 291

p. 292

p. 293

p. 294

p. 295

p. 296

p. 297

p. 298

p. 299

p. 300

p. 301

p. 302

p. 303

p. 304

p. 305

p. 306

p. 307

p. 308

p. 309

p. 310

p. 311

p. 312

p. 313

p. 314

p. 315

p. 316

p. 317

p. 318

p. 319

p. 320

p. 321

p. 322

p. 323

p. 324

p. 325

p. 326

p. 327

p. 328

p. 329

p. 330

p. 331

p. 332

p. 333

p. 334

p. 335

p. 336

p. 337

p. 338

p. 339

p. 340

p. 341

p. 342

p. 343

p. 344

p. 345

p. 346

p. 347

p. 348

p. 349

p. 350

p. 351

p. 352

The Table.

Inobedience of the Spirit.	p. 86, 87
Indulgence of sin.	p. 108
Incitements to sin.	p. 117, 118, 119
Inability to do good pretended.	p. 120
Of Interruptions in holy duties.	p. 213, 214
K	
How godly kept from doing evil.	p. 311, 312
The holy Spirit keeps us.	p. 313, 314
We are not able to keep our selves.	p. 325
Gods keeping of us implies our care.	ibid.
L	
Loss of the flesh.	p. 100
Of seeing little sins.	p. 119
M	
Moral persuasions what.	p. 12, 123
Several Motions of the Spirit to good.	p. 41
Evil Motions of the heart.	p. 43.
Misery of those from whom Gods Spirit is withdrawn.	p. 63
How we may know the Motions of the Spirit from the Motions of our natural conscience.	p. 78, 79
Common and saving Motions of the Spirit.	p. 81
Our nature receptive of evil Motions.	p. 87
Mortification.	p. 138.
Mourne for corruption.	p. 301.
N	
Great is our Need of Gods Spirit.	p. 64, 65
Of a Natural conscience.	p. 166, 167
Necessity of Ordinances.	p. 191
O	
A child of God may often commit the same sin.	p. 39
Of avoid Occasions to sin.	p. 136
Of Opposition of sin by the godly and wicked.	p. 155, 156
Of Original sin.	p. 186, 306
Of necessity of Ordinances.	p. 192
Omission of good damnable.	p. 210
P	
Pointing out of the Spirit in latter days.	p. 13
Pretending to have the Spirit.	p. 23, 24
Po.	

The Table.

Potency of the Flesh.

P. 122, 123

Repentance a work of the Spirit.

P. 29

Motions of the Spirit in Reprobates.

P. 82

Rejoycing in evil.

P. 104

Why corrupt nature remains in the Regenerate.

P. 314, 315

A Regenerate man doth not sin as he did before.

P. 123, 132

Of Restraining grace.

P. 322

Songs of God, what it implies.

P. 2

Spirit of God withdrawing.

P. 6

Spirit of God works mediately.

P. 15, 16

Saints may fall into those sins which are contrary to their graces wherein they are most eminent.

P. 35, 36

Signes of the Spirit withdrawing.

P. 55, &c.

Sin causeth the Spirit to withdraw.

P. 67, 68.

Sin brings no good fruit.

P. 90.

How the Spirit is in us.

P. 92.

Suppress the first stirring of sin.

P. 135, 136

Scale of sin.

P. 186, 187

Successfulness in duty, whence.

P. 208

Sincerity accepted.

P. 208

Spirit of God keeps us from yielding to Temptations.

P. 26

Gods Spirit withdraws but for a time.

P. 69

Good unseasonably done.

P. 46.

Withdrawing of the Spirit.

P. 6

Wrong fold to Gods Spirit.

P. 7

Withdrawing of Spirit from the Word.

P. 17

Symptoms of the Spirit withdrawing from the Word.

P. 21, 22

Reasons of the Spirit withdrawing.

P. 30

Christians are weak to do good.

P. 63.

Of walking in the Spirit.

P. 74

Of wearisomeness in holy duties.

P. 219

We must watch our hearts.

P. 303

Wicked men restrained.

P. 320, 321, &c.

Wicked men may abstain from sin, and yet not upon gracious grounds.

P. 333, 334, &c.

FINIS.

THE
Christians Directory,

TENDING

To guide him in those severall conditions
which Gods providence may cast him into.

Digested in several

SERMONS,

BY

The late, faithful Servant of Iesus Christ,
Mr. CHRISTOPHER LOVE, Minister
of Laurence Jury.



LONDON,

Printed by John Owsley, for John Rothwell, at the Fountain and
Rose in Goldsmiths Row in Chancery, 1658.

THE
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To guide him in those several conditions
which Gods providence may call him into

Disseled in several

SERMONS

BY

The late faithful Servant of Jesus Christ
Mr. CHRISTOPHER LORR, Minister
of Lymington.



LONDON,

Printed by John Ouseley for John Roberts at the Fountain and
Pen in Goldsmiths Row in Cheap-side, 1698.

TO THE
READER.

Christian Reader,

THe experience which the World hath had of the worth of the works of this Reverend Author, renders a commendatory Epistle needless to any thing of his. Our business therefore at present, is only to put this piece likewise into thy hands, and (according as we promised at the first) to assure thee that it is genuine, having been faithfully compared with, and corrected by Mr. Loves own notes. Yet thus much we shall say of it; that it cannot but be singularly useful unto Christians,

in regard that it contains directions how to carry
 themselves in the various and several condi-
 tions they shall be in, in this world; whether their
 condition be afflicted or joyous: whether they
 buy or sell; or what way soever they make use
 of the world, here is excellent advice and coun-
 sel for them. And so beseeching the Lord to ac-
 company it with his blessing, and make it profita-
 ble to the souls of his people; in him we rest

Thy faithful

Friends,

THe experience which the World hath
 had of the works of this
 Edm. Calamy.
 Simon Asb.
 Jer. Whitaker.
 Will. Taylor.
 Allen Geere.

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CHRISTIANS

DIRECTORY

1 Cor. 7. 30, 31. *And they that weep, as though they wept not, and they that rejoyce, as though they rejoyced not, and they that buy, as though they possessed not: and they that use this world, as not abusing it: for the fashion of this world passeth away.*

And they that weep, as though they wept not, and they that rejoyce, as though they rejoyced not, and they that buy, as though they possessed not: and they that use this world, as not abusing it: for the fashion of this world passeth away.

I Have chosen this place of Scripture, intending through Gods assistance, to make many Sermons upon it, being a Text that affords us so much variety of matter; but I shall not stand long upon any particular Doctrine, because I would gladly end it in some convenient time.

This Text may well be called *A Christians Directory*, to guide and direct him in his ordinary course and walking through all the various mutations, vicissitudes & alterations he may meet withal here in the world, whatsoever his condition be here is matter of advice and counsel for him. If he meets with crosses, troubles and afflictions, then his duty is to *weep as if he wept not*; if he meet with a gale of prosperity, with an affluence and confluence of all outward happiness, then his duty is to *rejoyce as if he rejoyced not*. If he be a *Trader* man,

L. E. C.

man, and by buying and selling, and trading in the world he gets a great estate: then his duty is, to use his wealth so *as if he possessed it not.*

And lest these particular cases and directions should not reach every mans particular condition, therefore there the Apostle gives this general rule to all that have any thing to do in the world, whether in one kind or other, that *they that use this world, must use it, as not abusing of it, because the fashion of this world passeth away.*

Here you see what work I have cut out to you, which will afford abundance of matter: I shall onely at present make a short entrance into the first direction the Apostle here gives to those that meet with crosses and afflictions in the world, namely, that *they that weep be as if they wept not.* There is some disagreement in opinion amongst interpreters, touching the scope of these words. *Pareus* thinks this Text hath a special reference to marriage; though it be intensive also to all sorts and conditions of people in the world, yet he thinks it carries a nearer relation to men in a conjugal condition. A man in a married estate must look to meet with cares and crosses, and troubles, as the Apostle intimates in the next verse but one to my Text: and therefore he gives this advice; you that are in a married estate, and do meet with troubles and afflictions in the same, *why, you must weep as if you wept not, you must mourn regularly and moderately;* suppose you meet with troubles and afflictions, as a froward wife; or if you have a good wife, yet no Children by her, or if you have, they are bad Children; or if they be good, they die, God takes them away from you; or if they live, they take pernicious courses, and are a grief and sorrow, and vexation to you: why in all these or the like conditions, you should so moderate your sorrows, as to *weep as if you wept not.*

And (truly Beloved) the scope of the Chapter carries the sense this way; and from hence I might note to you,

1. That a married life exposeth a man to a great many crosses and troubles; either unfixableness of temper and conversation between man and wife; the having of bad Children, or no Children; or Children, or wife die: these and many more

ver. 3.

Doct. I.

af-

afflictions do sometimes happen in a married estate.

2. From hence I note *that people ought to take heed, what over troubles they meet with in this condition; that they be not cast down with over-much sorrow and grief: but I onely hint these things by the way.* And though I believe, this Text carries a great reference to people in a conjugal estate, yet because the Scripture is large, and speaks in general terms, *that he that weeps should be as if he wept not, &c.* therefore I shall rather chuse to handle it in this sense, that whatsoever crosses, troubles, losses, or afflictions, befall any men here below, they should *mourn and weep as if they wept not*, that is, so regulate and moderate their sorrows, that they should not be inordinate or excessive in the same; and the Doctrine I shall observe from hence is this.

Doct.

That Christians should take a great deal of heed, that they be not immoderate or excessive in worldly sorrow, either for the meeting with any crosses, undergoing any troubles, or the losing of any comforts here in the world.

Whatsoever afflictions you meet with, or whatsoever comforts you part with, you should take care your sorrows be not immoderate and inordinate.

In the handling of this, it may be I may come near the bosoms of many of you, some of you (it may be) are troubled for want of trading, that you are not able to buy bread to put in your mouths: others troubled for losses, some for crosses and afflictions, some for outward, others for inward troubles: why, in all these conditions, you must *weep as if you wept not*, you must have a care of immoderation and excessiveness in all your sorrows.

Before I shall discuss those queries I intend about this Doctrine, I shall first lay down three conclusions concerning it.

Con. 1.

That this Doctrine doth not deny a natural sensibleness of any crosses or afflictions you meet with. (Beloved) God would not have you stupid and insensible under his hand: this Doctrine of *weeping as if you wept not*, doth allow of natural sensibleness of any cross or affliction that befalls us; God would have none to be Stoically insensible of heart.

Con. 2.

1. Take this Conclusion, that the people of God are

more

more able to bear afflictions and crosses at one time then they are at another. It was the case of *David*, at one time when *Absalom* was dead, he cryed out with great impatience in the 2. Sa. 18. 33. *Oh Absalom my Son my Son! Oh Absalom, would to God I had died for thee my Son my Son!*

And yet at another time when his Child was dead, in the 2 Sam. 19. 20. *He riseth up and anoints his face, and eats bread, and takes patiently the hand of God upon him;* the people of God are more able to bear afflictions at one time then at another.

Consid. 3.

3. Inordinate and immoderate sorrow for any affliction doth many times provoke God to lay on greater and heavier afflictions upon a people; it is the way to provoke the Lord to double his strokes upon you, to make your burdens heavier, and your bondage greater. God deals with us, as a Father deals with his Child; if the Father sees that the Child bears his corrections kindly, he will give him the less; but if he be stubborn and frets & takes on, it will not make the Father lessen his strokes, but to give him more and more: so if we do patiently bear the indignation of the Lord in these afflictions he lays upon us, it is the way to have them alleviated; but if we repine and murmur against God, and are immoderate in our sorrows, this is the way to have them increased.

I come now to the Queries which I promised to handle, and they are these three.

Queries.

1. When peoples sorrows are immoderate and excessive for worldly afflictions.

2. Why a Christian should take heed that his sorrows be not so.

3. I shall give you some conditions to stay excessiveness, and immoderateness in sorrowing, whatevet befalls you here in this world. For the first.

First, When may a Christians sorrow, (either for the meeting with any crosses or afflictions, or the losing of any comforts here in this world) be said to be immoderate?

I shall lay it down to you in these five particulars.

1. Then is your sorrow immoderate and excessive, when it leaves you under great indisposition of heart in the performance

mance of religious duties: when it makes you unfit and indisposed to holy duties, and especially these two, hearing the word and private prayer.

First, when it indisposeth you for hearing the word of God, as in *Exo. 6. 9.* *Moses spake unto the children of Israel, but they hearkened not unto him, for anguish of spirit, and for cruel bondage.* The people were so grieved and over-pressed with sorrow, that what *Moses* spake to them from the Lord, they did not regard it, because of their afflictions and great bondage: Now if ever any sorrow or cross went so near thy heart, as to disturb thee, and indispose thee to the hearing of Gods word, that hath been an immoderate sorrow. And therefore it is a great sin, and greatly to be reproved in those, that when any of their nearest relations are dead, they are so dejected with sorrow, as not to come to Church, in 3. or 4. Sabbath-dayes afterward, which is very usual with a great many. In *Levit. the 21. 1, 2, 3, 4.* The Lord commanded there, *that there should none be defiled for the dead amongst his people.* There was a custom amongst the Heathen, when any of their friends were dead, in token of lamentation and sorrow, they would make their heads bald, and shave the corners of their beards, cut their flesh, and the like; but God prohibits his people the doing of these things, as shaving their heads, cutting the corners of their beards, and the like. When the duties of Religion, as hearing the word, are interrupted by your sorrows for any worldly cross, then look upon it as an irregular sorrow.

Secondly, When your sorrow indisposeth and keeps you from private prayer, then it is inordinate: as in *Pf. 77. 3, 4.* *My spirit (saith Asaph) is over-whelmed within me, and am so troubled that I cannot speak.* When troubles do so stop mens mouths that they cannot pray, or make known their wants to God, then it is an inordinate sorrow: and you women especially, that are naturally more tender, and apt to grieve then men, do you look to it, if your sorrows have been never so small, yet if they have interrupted and kept you from hearing the word of God, and from private duties, they have been excessive and immoderate. So *Mal. 2. 13, 14.* We read of

women that covered the Altar of the Lord with tears, with weeping and with crying out, &c. is not meant of godly, but of worldly sorrow, women so grieved for the churlishness and unkindness of their Husbands to them, that they covered the altar with tears, &c. Now God regarded not such services, because when sorrow is excessive for affliction, there is then little or no sorrow for sin.

2. Your sorrows are then inordinate, when they swallow up your comforts in the present mercies of God which you do enjoy. Thus it was with *Ahab's* sorrow in the 1 King. 21, 4. you read there that *Ahab* was grieved and sore displeased, because he could not have *Naboth's* Vineyard, and the Text saith he went home, and laid him down upon his bed, turned away his face, and would eat no bread; Though *Ahab* was a King, had a goodly Palace, and had Vineyards enough of his own, yet because he could not enjoy *Naboth's*, he could take no pleasure nor comfort in those he had. Thus good old *Isaac* did so excessively mourn for *Joseph*, who in his thoughts was dead, that though all his Sonnes and daughters came to comfort him, yet he refused to be comforted, but said he would go mourning to his grave. The loss of one child did swallow up the comfort of all the other eleven Sonnes, Gen. 37. 35. If the sense of the present sorrows and afflictions you lie under, be so great, that they swallow up all the mercies and present comforts you enjoy, then are your sorrows inordinate. Some people are so over-whelmed with a few light afflictions, that they forget the many great mercies they enjoy: many men that are worth ten thousand pound, if they should lose but one thousand pound, it would so trouble them, that they would take no comfort in all the rest.

3. When your sorrows for worldly losses or crosses put you upon sinful shifts and wicked courses to make up and repair your loss again, then look upon it as an immoderate sorrow. Thus *Saul* when he was in great trouble and perplexity of mind, and could not tell what to do, then he went to the witch at *Endor* for help; which did declare his sorrow to be immoderate. Look to it, you that have met with great losses in the world, and undergone great afflictions and crosses

1 Sam. 28. 6,
7, 8.

ses

les, if these have made you run to sinful courses, to repair your losses, or lighten your afflictions, then your sorrow hath been excessive: as it may be you are in debt, and not able to maintain your self and Family by your Trade; and therefore you will betake your self to sinful shifts and deceits, as false weights, false lights, false measures, or the like, to repair your losses; if it be so, your sorrows are immoderate.

4. Then your sorrows are immoderate, when you do so grieve for your own trouble and afflictions, as to carry no compassion in your breast towards the afflictions of others: when thy Family-losses do so afflict thee, that all the publick losses of Church and State do not at all affect thee; when thy own private and personal afflictions do so trouble thee, that come what will to the Church or Kingdom wherein thou livest, thou carest not; when thou canst shed a flood of tears for thine own misery, but not a drop for the misery of the Church of God, then are thy sorrows inordinate and irregular.

5. When you are so sensible of your own afflictions, as to think no bodies afflictions are so great as yours, then are your sorrows irregular. When you are like those in *Lamen. 1. 12.* that say, *come and see if there be any sorrow, any affliction like unto mine wherewith the Lord hath afflicted me.* When you shall say, never did any man lose such an Estate as I have done, or such a loving Husband, or Wife, or Children as I have done; never did any undergoe such troubles or crosses as I have done, then are your sorrows immoderate. But I shall shew you hereafter, that there are others that have lost more, and suffered more, and undergone greater afflictions, and have greater cause to complain than you; but this much shall serve for the first Querie.

I come now to the second, why Christians should take heed of this distemper, of being immoderate and excessive in their sorrows for any affliction.

1. Because immoderate sorrow for the things of the world does proceed from evil causes. And secondly does produce evil effects.

First, It proceeds from evil causes, and those are,

1. From an immoderate love to the things of the world,

Quest. 2.

Ans.

that, in the want, and for the loss, whereof, you do too much grieve, it is a sign you did too much love in the enjoyment of it, *Gen. 37. 35.* When *Jacob* supposed that his *Joseph* was slain, he so exceedingly mourned for him, that though all his *Sonnes* and *Daughters* rose up to comfort him, yet he refused to be comforted, and said, *I will go down into the grave unto my Sonne mourning.* And why did *Jacob* thus mourn for him, but because he loved him more then all the rest? It was his immoderate love to him that made him sorrow so immoderately. If your hearts be glued to the things of the world, you cannot part with them, but with a great deal of vexation and sorrow. If thy sorrow be excessive for the loss of any thing, thy love was immoderate towards it in the enjoyment of it. *John 11. 35, 36.* when *Christ* came to *Lazarus*, and he being dead, *Christ* wept; then said the *Jews*, *behold how he loved him:* his weeping for him did manifest the greatness of his love to him; not that his love was excessive, I do not say so; yet this we may see from hence, that grief in the want of mercies proceeds from love in the enjoyment of them.

2. This immoderate sorrow proceeds from a murmuring discontent at the dealing of Gods providence towards you; there is a clashing between Gods will and yours, as if God did not so well know how to deal with you, as you do with your selves; else you would quietly submit to his will.

3. Another evil cause from whence this immoderate sorrow ariseth, is ignorance, both of the vanity of temporal things, and the reality of spiritual things: we discover thereby, that we think temporal things to have more worth in them then indeed they have, and spiritual things less.

But secondly, As it proceeds from evil causes, so it produceth evil effects: there are these five evil effects that immoderate sorrow produceth, as

1. It prejudiceth your natural health, *2 Cor. 7. 10.* *Godly sorrow worketh repentance never to be repented of;* but worldly sorrow causeth death. And *Solomon* tells us, *a sorrowful spirit drieth up the bones, Prov. 17. 22.* so saies *David* in *Psal. 31. 10.* *my life is spent with grief, and my years with sighing, my bones are consumed*

2. It

2. It is a blemish to Religion for a Christian to be excessive in his sorrows, for: *the joy of the Lord should be his strength.* A godly Christian hath alwayes cause of joy *unspeakable, and full of glory*: therefore it is a blemish to Christianity, to see a godly man over-pressed with worldly sorrow; it is an aspersion upon Religion for a godly man to hang down his head, for the loss of any outward things, as if he had no greater concernments to look after, no joy, nor comfort, nor happiness to look after but here in this life.

3. It exceedingly indisposeth the heart to holy and spiritual duties, it hinders and interrupts you in hearing the word, and prayer, *Exod. 6. 9. They hearkened not unto Moses for anguish of spirit and cruel bondage, &c. Psal. 77. 4. I am so troubled that I cannot speak.*

4. Excessive sorrow imbitters those sweet and comfortable mercies you do enjoy; a thousand mercies are buried under the excessive sorrow for one affliction: as in *Gen. 37. 35.* the place before quoted, *Jacob* did so extremely mourn for *Ioseph* his youngest Sonne, which he supposed to be dead, that though he had eleven Sonnes, and many Daughters, and all of them came to comfort him, yet he could take no comfort in any of them, but resolved that his gray hairs should go down to the grave in mourning for him: this one excessive sorrow for *Ioseph* did imbitter many mercies and comforts which he did enjoy. So *Esther 5. 13.* though *Haman* was admitted to the greatest intimacy & familiarity with the King, yet *all this availed him nothing, so long as he saw Mordecai sitting at the Kings Gate*: in this regard many men discover a temper much like the *Hedge-hog*, which as Naturalists tell us, hath this property, it will gather a great many apples, or such like fruit, upon his bristles, and then go to a Hedge and eat them; but it is so mournful a creature, that if it chance but to let fall one of his apples by the way, it will so vex and trouble him, that he will throw down all the rest. So many men, if they meet but with one cross or affliction, it will make them throw away all the other mercies they enjoy, and take no comfort in any of them.

5. Excessive sorrow for wordly crosses provokes God many

many times to send heavier and greater afflictions then ever yet you suffered. As I told you before, a stubborn child, that blubbers and cries, and murmurs under the Fathers corrections, will fare the worse, and have the more blowes for it; so the more we repine and immoderately grieve for any worldly afflictions, the more crosses and troubles we are like to have. And thus I have done with the second question, why Christians should take heed of immoderation and excessiveness in worldly sorrows. We come now to lay down some considerations whereby to allay your sorrows; but I must leave that till the afternoon; I shall onely for the present, make a short application of what hath been said, and so have done.

Use.

Is it so, that Christians should not be excessive in worldly sorrows, but *weep as if they wept not*? then this reproves those that can mourn for every cross that befalls them; but yet cannot shed a tear for any sin they commit. Many men complain of small inconsiderable troubles and affliction, but yet never complain of their sins and corruptions; these never trouble them, nor come near their hearts; they can mourn for that which can but at most prejudice the body, and yet never grieve for that which can prejudice and destroy their souls.

2. I beseech you, beloved, take heed of being lavish of your tears for worldly crosses or afflictions; it is pity to wash a soul Room with sweet water. I must needs tell you, tears are too precious to shed for every trifle: it were a great deal better you would keep this precious water to wash away your sins; for though it is Christs blood alone that can wash away the guilt of sin, yet your tears may much conduce to wash away the filth and power of sin. When you mourn for worldly crosses, then *weep as if you wept not*; but when you mourn for sin, mourn as much as you can. Be like ice before the Sun, that will soon melt and convert into water: you that are the Children of God, know, that you have greater things, and of higher concernment to bestow your tears upon, then any outward troubles; you have daily failings, and many sins and corruptions unmortified and unsubdued, and the

lofs

lofs of the light of Gods countenance to mourn for; your sorrows never run aright, but when they run in this Channell, when your tears run into the Mill-pond, to grind your lusts and corruptions, to consume and weaken them, then are your sorrows right and regular.

Lastly, Let me intreat and advise you not to mistake in reference to your sorrows, to think you do mourn and grieve for sin, when it is onely for outward afflictions. Many men when their Neighbours aske them why they are so sad and mournful, and weep so much, will be ready to say, it is for their sins, and failings, and corruptions that are too strong for them, or the like, when indeed it is onely for some cross or outward trouble they have met with: therefore do not mistake that sorrow to be for your sins, which is onely or especially for some outward affliction you have met with.

SERMON 2.

WE come now to the third Question, which I shall spend this whole afternoon upon, and that is this, to lay down to you twelve considerations, whereby to allay and keep under immoderateness and excessive sorrow for any worldly crosses or afflictions, and how to keep our selves in the frame and temper of spirit which the Apostle here enjoyns us, namely, *to weep as if we wept not*. I told you in the morning, God would not have us stupid and insensible of his hand in any affliction; but yet as we should not be Stoical, so neither must we be excessive in our sorrows. I have therefore in my meditations, revolved these several considerations, as likely to be most prevalent to allay excessiveness and immoderation of sorrow.

1. Consider that you have had more mercies in your lifetime to cheer you up, then ever you have had crosses to discomfort you: this consideration did strongly work upon Job, to support his spirits under afflictions; sayes he, *shall we receive good at the hands of God, and shall we not receive evil?* I have read a story of a man of 50 years of age, who lived 48 years

Several Considerations to allay immoderate sorrow.
Job 2. 10.

years and never knew what sickness was; but all the two last years of his life he was very sickly; and very impatient under it; but at last he reason'd the case thus with himself, and said, the Lord might have given me 48 years of sickness, and but two years of health, but hath done the contrary; I will therefore rather admire the mercy of God, in giving me so long a time of health, then repine and murther at him for giving me so short a time of sickness: the Lord doth ever leave with us more mercies then he takes from us; and therefore how should this support our spirits, seeing our mercies have been more and greater then ever our afflictions have been? what though the Lord doth now visit me with sickness, yet I have had more years of health, then I have had of sickness: what though I have lost friends? why yet let me consider, they have lived a great while with me: what though this or that comfort is taken from me? yet I have a great many more left still. The Scripture is very sensible how apt we are to grieve over much, and therefore prescribes this Rule to allay immoderate sorrow, *Eccles. 7. 14. In the day of adversity consider; why? what must we consider? that God hath set the one over against the other,* (that is) though you are in afflictions now, yet he hath given you mercies heretofore, and it may be he will give you prosperity again: he hath balanced your present afflictions with former mercies, and if you set the mercies you have enjoyed against the present afflictions you suffer, you will find the tale of your mercies to exceed the number of your sufferings. When *David* cryed out in such immoderate sorrow for his son, *Oh Absolom my Son, my Son, would to God I had died for thee my Son, my Son:* if he had then likewise said; *Oh Solomon my Son, my Son;* and seriously considered, what a good Son he had living; this would have been a great means to have quieted his spirit. The consideration of those many mercies we have enjoyed, will be an excellent means to bear up our hearts under any present affliction we lie under,

1 Sam. 18. 33.

Confid. 2.

2. If you would keep your selves within bounds, in reference to your sorrows, consider that God doth many times take away creature comforts, and contentments from his people,

people, to make way for greater mercy and blessings to come in the room of them. This is very observable in the case of *David*, God took away a Child by death, that was gotten illegitimately, and he gave him a *Solomon*, a lawfully begotten and better Child in the room of it; yea this consideration did bear up *Dauids* heart, *Psa. 71. 20, 21. Thou hast shewed me great and sore troubles; but thou shalt bring me again from the depth of the Earth, and shalt increase my greatness, and comfort me on every side:* and were this seriously considered, it would be a means to bear up your hearts under losses and troubles: what though this or that comfort be taken away, it may be God hath some gracious end in it, to make way for the bestowing a greater mercy in the room of it. VVould you be angry with that man that should pull down your smoaky Cottage over your head, if he would erect a stately Pallace for you in the room of it? every mercy that God takes from you, he will give a greater for it: as the Prophet told *Amaziah*, who expended his Estate on the *Israelites*, *the Lord is able to give thee much more then this:* thus God dealt with *Iob*, as you may see in the first and last Chapters of that Book, compared together, the Lord took away from *Iob* all his Estate and substance; but gave him twice as much as he took away from him: there was taken from him seven thousand sheep, and God gave him afterward fourteen thousand for them; he lost 3000 Camells, he had afterwards 6000 for them; he lost five hundred yoke of Oxen, and 500. fine Asses, afterwards he had double restored for them. And this case of *Iobs* may be as an example and ground of encouragement for Christians in all ages, to wait upon God, in an humble submission to all his dispensations. So *Iam. 5. 11* saies the Apostle, *you have heard of the patience of Iob, and what end the Lord made with him, that the Lord is very pitiful, and of tender mercies:* this example of his should bear up your hearts in the time of affliction: the Lord takes away small mercies to make room for greater. Tis very observable how this consideration wrought with *Isaac*, *Sarah* his Mother was lately dead, and to make up his loss, God gave him *Rebeckah* to wife, and 'tis said, *Gen. 24. 67. She became his wife, and he loved*

Job. 1. 3. with cap. 42. 12.

oved her, and Isaac was comforted after his mothers death.

Confid. 3.

3. Consider, that excessive sorrow for the loss of one comfort, doth inbitter all the rest of your present comforts to you, take heed therefore of casting in this gal of bitterness amongst your comforts; excessive sorrow is like a worm in a nut, that eats out all the sweetness of the kernel, and leaves nothing but the shell: so will excessive sorrow take away all the sweetness of your present comforts: thus it was with Haman, Esther 4. 11, 12, 13. He called for his friends and Zeresb his Wife, and told them the glory of his riches, and the multitude of his Children, and all the things wherein the King had promoted him, and how he had advanced him above the Princes, and the Servants of the King. Now you cannot but think this man was a gallant man. Nay Haman said, moreover, Esther the Queen did let no man come in with the King unto the banquet that she had prepared, but my self, and to morrow am I invited unto her, also with the King, yet, saies he, all this availeth me nothing, so long as I see Mordecai the Jew sitting at the Kings gate, and will not reverence, and make obeysance to me; here was the curse of God upon him, in that he could not enjoy the mercy he had with comfort, because Mordecai did not reverence him, so we see in the instance of Jacob formerly mentioned, Gen. 37. 35. Excessive sorrow for one affliction loseth the comfort of all our mercies.

Confid. 4.

4. To allay immoderate sorrow, consider that thou hast within thee more ground of exceeding joy, then any thing without thee can be a cause of excessive sorrow; as Pro. 14. 14. A good man shall be satisfied from himself; a godly man hath matter of rejoycing in himself, whatever befalls him in the world. We read, Luk. 13. 21. when the Disciples doted upon a temporal flourishing Kingdom, Christ told them, the Kingdom of God was within them: if we have Christs grace, though we have nothing else, thats greater cause of exceeding joy, then any other wants can be ground of excessive sorrow. What though they have nothing here below, yet God is their portion, and they have an inheritance with the Saints in light reserved for them. What though they have not a peny of money in their purses, yet have they true treasure which moth cannot cor-
rupt

rupt, nor thief break thorow and steal? What though they have no bread in their Cupbords at home, when every day they feed upon the bread of life, the precious body and blood of Christ? What though you are reproched and defamed in your good name, when notwithstanding your name is written in the Book of Life? You have every way more cause of joy within you, then you have cause of sorrow without you, *Gen. 33. 11. I have enough, said Esau, I have enough, said Jacob too; but the word signifies, I have all: yet Jacob was poorer then Esau: ille habet omnia qui habet habentem omnia.*

5. Consider, that that comfort which thou doest so excessively mourn for the want of, it may be would prove a greater cross and trouble, should God have continued it still to thee. There is a remarkable instance for this in *Gen. 30. 5.* you read there of *Rachel*, an impatient woman overcome with passion and sorrow for want of Children, she cried to her Husband, *give me children or else I die*; well, this woman had her desire granted, and she that before cryed, *give me children or else I die*; when she had Children she dies in Child-birth, *Gen. 36. 16, 17, 18. As they journeyed from Bethel, Rachel travailed, and she had hard labour, and the Midwife said unto her, fear not, thou shalt have this Son also: And it came to pass, as her soul was in departing (for she died) that she called his name Ben-oni, she died after her Son was born.* God can make those comforts that we desire, to be crosses to us. So to *David*, had God given him the life of his child, it would have been a living monument of his shame, that all that knew the child would have said, yonder goes *David's Bastard*.

I have heard a godly Minister relate a story, that once he went to visit a Neighbour of his, (whose Child lay a dying,) to comfort her, she was very much grieved & distressed with sorrow, and would by means be comforted, the Minister said unto her, woman, why do you grieve so much, if your Child should live, it may be God might make it a scourge and vexation to you, by taking wicked and sinful courses: she answered, she did not care if her Child did recover, though

Consid. 5.

2 Sam. 12. 16.

though he were hanged akerward: this her Ian did recover, and was afterward executed by some villain, that he had committed: why now it had been a greater mercy, and a thousand times better for her to have seen him buried before, then that he should have come to such an unhappie end. I only mention this to shew you that God can turn those comforts which we so much prize and dote upon, into crosses to us; and therefore this should alway excellently of sorrow for the loss of any worldly comfort.

Confid. 6.

*Omnia brevia
tolerabilia esse
debent, etiam si
magna sint.
Cicero.*

Esa. 54. 7.

6. Consider, that all those crosses in the world for which you grieve, though they be never so great, yet they are very short; and this is the Argument the Apostle useth here in the Text; *saies he, Brethren, the time is short, it remaineth therefore, that they that weep be as if they wept not, though your afflictions be heavy, yet they shall not continue long: therefore be patient under them: though they be never so great, yet because they are short they are tolerable; and thus the Apostle saith in 1 Cor. 4. 17. Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. And so saies God, for a moment have I forsaken thee; but in everlasting loving kindness will I have mercy on thee.* Our afflictions are alwayes computed by dayes and hours; but our mercies by years, to shew that the time is but short wherein we do endure afflictions here below: they are soon over, and like Clouds the Sun will quickly break through them. When *Isaiah* was banisht, he said it was but a little Cloud, it would be over presently. A Martyr said unto his fellow, that but your eyes, and the next time they are opened, will be in another world.

Confid. 7.

7. Consider, that by immoderate sorrow you do not go the way to remove or lessen your afflictions, but rather provoke God to continue and increase them. This I hinted to you in the morning. As a Rubborn Child that fumes, and scums, and stamps and flares, and blubbers, or the like: this carriage is not the way to make the Father Rubbear correcting him; but rather to give him the more blows; so the more excessive we are in our sorrows, the heavier afflictions God many times layes upon us. What Christ said of taking care, *which of*

not by taking thought can add one cubit to his stature? may be said in this case, which of you by excessive sorrow can any whit lessen your affliction? the way to remove our afflictions, is to accept of the punishment of our sins. A Child that imports and begs pardon for his offence, and promitteth amendment, saves many a blow by it.

8. Consider that any outward comfort here in this world, the loss of which thou dost so exceedingly mourn for, it is no better then what any wicked man may have, and your selves may well be without. Is it for want of wealth, honour, Children, &c? Lo wicked men may have all these, and therefore why shouldst thou be so much troubled for the loss of that which any Reprobate may enjoy? Indeed were it for the loss of Christ, of Heaven and everlasting happiness, we could never sufficiently mourn for the loss of these; but in the losing of these outward mercies, we lose no more then a damned wretch may enjoy, the things that we mourn for, are not of that worth and value, that we estimate them. I have read a story of two godly men that met, named *Anthony* and *Didymus*. Now *Didymus* was blind, yet of excellent parts. *Anthony* askt him, if he were not troubled at it? yes said *Didymus*; but said *Anthony*, will you be troubled for want of what flies and Dogs may have, and not rather rejoyce that you have what Angels have?

9. To allay thy immoderate sorrow, consider, that whatsoever loss or affliction God doth inflict upon you here in this life, he doth really intend your advantage and gain by that loss; and therefore why should any misfortune trouble you, seeing God intends your good by them all, so that you shall in conclusion be forced to say, *it is good for me that I was afflicted, and in very faithfulness he hath afflicted me.* 'Tis the observation of *Salmon* on *Iohn* 3. Suppose a man should throw a rich Pearl or Diamond at you, and hit you upon the hand, so you might have the Diamond for it, would you count that an injury? why so God deals with us, he turns our losses into gain, and all our crosses into comforts. Suppose a man that is very much in debt, and hath great need of money, to vent to buy bread to put in his mouth, should go to a friend

Confid. 8.

Confid. 9.

Psalm. 119.

of

of his, and make known his condition; and beg some relief from him: if this friend of his should go to his Chest, and take out a great bag of mony or gold, and throw it at him, bidding him take it though he should hurt him with the blow, do you think he would take it unkindly? no certainly: why so every affliction that God laies upon us, shall work for our good: we may say as *Ioseph* did to his Brothren, *though you intend all this for my hurt, yet God intended & turned it to my good.* So when any body doth wrong or injure us, we may say to them, though you intend this to my hurt, yet, God will work benefit and advantage to me by it. The Lord never intends us any harm, but good, by all the afflictions he laies upon us. All afflictions like *Jonathans* rod have honey on the top, and therefore let us bear them patiently. You would be very angry if an enemy should draw blood from you; but if a Doctor does take away a great deal more from you in reference to your health, and for your good, you will not take that amisse. Be perswaded therefore to patience under all worldly crosses and troubles, because God intends your good by them, and to promote your spiritual advantage, that as your afflictions do abound, so your consolations in Christ may abound much more.

Consid. 10.

1 Cor. 10. 13.

10. Consider, that your betters have been in as bad or a worse condition then ever you have been, and therefore let this allay your sorrow. It is true indeed, were we in so bad a condition, that never any were in the like, we might have some excuse for our immoderate sorrow; but there are none of us that are afflicted alone, those that are a great deal better then we, have had as great crosses and afflictions as ever we have had, 1 *Per. 5. 9.* there the Apostle exhorteth them to resist the Devil with steadfastness, as knowing that the same afflictions are accomplished in their brethren that are in the world: there are none now in so miserable a condition, but there are others that have been, or are, or shall be in as sad a condition as they: there hath no temptation befallen you, but such as is common to man, for God is faithful, who will not suffer you to be tempted above what you are able. Hast thou lost a great Estate? why *Iob* lost more then ever thou didst; he lost seven thou-

sand

and Sheep, three thousand Camels, five hundred yoke of Oxen, five hundred she-Assees, he lost all that he had, not so much as any outward comfort left him; and therefore seeing the same affliction hath befallen others, why should not you be contented? But it may be you will say, I have lost my Children: Why *Iob* lost more Children then ever thou didst, he lost ten Children in one day, taken away by an untimely death; but it may be though you have lost as many Children, yet they went to their graves in peace, and therefore that may comfort your hearts; others have been in a worse condition then you are in, and yet have undergone it patiently. Notwithstanding all the afflictions that lay upon *Iob*, he sinned not, he did not open his mouth against God.

And so our Lord Jesus Christ *he was a man of sorrows*; saith he, *the Foxes have holes, and the Birds of the air have nests; but the Son of man hath not where to lay his head.* Jesus Christ though *Heir of all things*, was yet as poor as ever thou hast been, and therefore let these considerations stay your hearts in what ever afflictions may befall you here in this world; for the Lord knows what a Cloud of blood is yet hanging over our heads.

II. To keep down excessive sorrow for the losse of any Creature-comfort, consider, that your sorrow is never rightly placed till it hath sin for its object, your sorrow is misplaced, and runs in a wrong Channel, till it centers here. If you sorrow for the things of the world, you let it run in a wrong Channel, and keep it from running there where it should run: 'tis pitty to use sweet water to wash a foul room, sin ought to be the chief object of sorrow, and our tears are diverted out of their proper Channel, when we do not sorrow for sin either mediately or immediately. God hath promised to bottle all those tears we shed for sin, but no other; those that we shed for the things of the world, they are but tears cast away, they run over, and not in Gods bottles. And indeed, my Brethren, there are no afflictions here that do deserve our sorrows or teares. Would you not count him a mad man that should go and throw Pearls or Diamonds at a *Pear-tree*, and so lose them? so it is pitty to throw away

Consider. II.

tears

Consid. 12.

tears upon the things of this world, to waste such precious commodities upon every slight occasion.

12. Consider that excessive sorrow for the world will hinder and interrupt your mourning for sin: as when a vein is opened in the arm, and the blood runs out there, it hinders and diverts it from running in its usual Channel; so when you are in a vein of sorrow and discontent for worldly losses or crosses, this diverts and hinders the natural course of your tears, so that you cannot mourn for sin.

And thus I have done with these twelve Considerations, and also with these three Queries. I have shewed you when sorrow is inordinate, and I have given you some reasons why Christians should not mourn immoderately for the things of this world, & now I have laid you down twelve considerations to keep you from excessive mourning for the loss of any outward comfort.

S E R M. 3.

Quest. 4.
Rule 3.
How to moderate our sorrows for the loss of worldly comforts.

I Have now one Querie more, and that is in the fourth place, to shew you what Rules or helps you are to use, so as to keep your sorrows for worldly crosses within bounds, *to weep as if you wept not*. I shall here likewise give you 11. or 12. directions for the performance of this duty.

1. If you would keep your sorrow within bounds, use this help, look upon those things, for the want of which you do so excessively grieve, as meer nothings. You will say it is a childish thing for a man to cry for nothing, why many such childish pranks do we play very often, we do grieve and mourn, and weep for meer nothings, which if we did seriously consider, when we do mourn for the loss of this or that comfort, it would allay our sorrows, seeing they are meer nothing: Oh but you'll say, my Trade failes, so much of my Estate is lost, and do you call this nothing? yes I do, for so the Scripture calls them, *Prov. 23. 5. saith Solomon, wilt thou set thy heart upon that which is nothing? for riches take wings and fly away*: and if so, why should we set our hearts

so much upon them, as to grieve for them in the want of them. When King *Agrippa* came to pass judgement upon *Paul*, *Acts* 25. 23. Its said, he came with great pomp; but in the Original it is, he came with a great fantastic. Such fancies and nothings are all worldly Poms and comforts, in comparison of the great and weighty things of salvation; *there is but one thing necessary*, saies Christ, and that is to get an interest in him: it is not necessary that you should have riches and honour in the world, the onely thing necessary is to get Christ, and therefore why should we spend our time, and take pains about that which is not bread, and after that which will not profit us, which are but meer nothings? What a childish part was it in *Haman*, when he had so many privileges and dignities, as the favour of the King, to sit at the Kings Table, and ride upon his Horse, &c. that he should be so much grieved and troubled, because *Mordecai* would not reverence him? what a poor small matter was this, to interrupt all his comforts? and *Ahab*, &c. he could not have *Naboths* Vineyard, when he had so many of his own: many men suffer themselves to be over-whelmed with sorrow for poor slight trivial things. *Seneca* sets out such a man that hath a stately house, fair Orchards and Gardens, with much fruit, yet should grieve because a few leaves falls off.

2. If you would keep your sorrows within bounds, then take heed you do not place an inordinate and immoderate love upon any comfort you enjoy here below. If you love any thing too much in the enjoyment of it, you will grieve too much for that thing in the loss of it; and therefore let not your hearts be glewed to any comfort here below. Let the comforts of the world be to you as Gloves to your hands, and not as the skin to your flesh; you cannot pull off the skin from your flesh without a great deal of pain and torment, but you may pull off your Glove from your hand without any trouble. If your hearts be glewed too much to the love of worldly things, the loss of those things you did so immoderately love, will provoke you to excessive sorrow and grief. A man will never grieve for the loss of that which he hates, but for that which he loves, and you can

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Μεγά πάλαι
φυσία.

Luk. 10. 42.

Gen. 37. 3. 35.

Scio me genuisse
mortalem.

n Tim. 6. 8.

never keep your sorrow within bounds, if you do not keep your love within bounds. As it is with a Picture, if you put it into a frame, and hang it up against the wall, you may easily take it down again; but if you glew or past it to the wall, you cannot take it down without tearing it all to pieces. So if your love to the world be like a Picture, glewed to the wall, you will not part with the things of the world, but with a great deal of sorrow and trouble and vexation. It is said of *Iacob* when he heard his Son *Ioseph* was dead, that he wept and would not be comforted; and the reason was, because he loved *Ioseph* exceedingly, and more then all the rest; his excessive love to *Ioseph* did make him sorrow so much in the want of him.

3. Look upon all comforts here below, as loseable and uncertain. God in his wisdom hath not joynd permanency to any comfort here below. Look upon your comforts as nantable and perishing: have you lost a Child? why say, I knew before that I had begotten a mortal Child: there is an appointed time for us all once to die, and the comforts we enjoy here below, are not like the Anchor in the bottom of the Sea, that holds fast in a storm, but like the flag upon the top of the mast, that turns with every wind; and therefore seeing in your greatest comfort you are subject to an alteration every moment, why should you immoderately sorrow in the loss of them, and grieve so much for that which you may lose you know not how soon? A man should sit loose from things loseable, and never give way to certain sorrows for the loss of so uncertain comforts.

4. If you would keep your sorrow within bounds, consider that you have no cause of sorrow for the loss of worldly things; if God leaves you enough for the necessities of your life, though he doth not leave you a superfluity for the complacency and delight of your life: *having food and rayment, let us therewith be content.* If thou hast bread, though not junkers, be contented with it: if you have rayment, though not Ornaments, yet be contented. If you have food and rayment, though never so coarse, being enough but merely to maintain life, you have no cause to complain, but to be contented.

Iacob

Jacob was a richer man then any of you that hear me this day; yet saies he in *Gen. 21. 20.* *If so be thou wilt give me bread to eat, and rayment to put on, it shall suffice me.* If the Lord gives us meat and rayment, though the meat be homely, and the rayment coarse, yet we should be content with it; and say, it shall suffice me: though God doth not give us abundance for our delight and conveniency, yet if he gives us enough to relieve our necessities, we should be contented, and therefore have no cause of excessive sorrow in that particular.

5. Do nothing that may commemorate or call to mind your former or present afflictions; so as to renew your sorrows thereby. Beloved, it is an ill course that many people take, when they have lost a friend, as a Husband, or a Wife, or a Parent, or a Child, they will be looking upon the Picture, or Clothes; or any thing else of their deceased friends; which make their sorrow to renew, and their wounds to bleed afresh; do nothing that may call to mind your sorrows. It is a notable instance to this purpose, and very observable, that which you find in *Gen. 35. 17, 18.* It is said there of *Rachel*, that when she was a dying, the Child being born, she called its name *Benoni*, the Son of my sorrow; but now think, *Jacob* would not let it be called by that name the Mother called it by; but he called it *Benjamin*, the Son of my right hand: And Divines give this Reason of it, because if *Jacob* had suffered the Child to have been called by that name, every time he had heard it, it would have been a means to recall to mind the loss of his Wife, who died while she was in labour with him, and so have revived his grief and sorrow for it: therefore we should not call to mind our afflictions, so as to renew our sorrows.

6. If you would keep your sorrows within bounds, live much in the meditation and contemplation of divine things. The reason why you mourn so much for things below, is because you meditate no more on things above: were your contemplations raised up to the speculation of divine and spiritual things, the joy of these would swallow up your sorrow for the loss of any thing here below. *Adam* in innocency did so converse with God, that he did not see his own

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nakedness. I have read of the *Eagle*, that she is of a temper and condition contrary to all other Birds : whereas all other Birds that fly, when they are hurt, or in want, will cry and make a noyse; as the crane will chatter, the Dove will moan, the Raven will croak, all creatures will make a noyse when they are hurt, or in want : but now the Eagle she will fly aloft towards the Sun, and there recreate her self with its warm beams. Oh now beloved that you would be Eagle-like, to soare up in your meditations heavenward; to raise up your thoughts to spiritual and heavenly things; and this would greatly allay your sorrows for the loss of any outward comfort.

7. Labour to mourn for sin more, and then you will mourn for outward afflictions less : when once the conscience is touched with a penitential sorrow for sin it will then cease sorrowing for the loss of worldly comforts. Oh Beloved, the letting your sorrows run out upon sin, will divert them from any other object because when once the soul is in a vein of weeping for sin, it sees and apprehends sin to be so great an evil, that no evil in the world is so much a ground of sorrow as that : and therefore if you would weep as if you wept not for outward troubles, weep more for sin, and the corruptions that are in your own hearts. I may say of sorrow as it is said of fear in *Isa. 8. 12, 13.* says the Text, *Fear not their fear, neither be afraid, but sanctifie the Lord of Hosts himself, and let him be your fear, and let him be your dread.* They that fear the Lord will not fear men; they that have a religious fear will not have a worldly fear : so if you have a godly sorrow for sin, it will keep you from any immoderate worldly sorrow; and therefore I could wish, when you find your sorrows breaking out for the loss of worldly comforts, and things go cross with you here below, that you would consider, that you have greater evils to mourn for, and a great deal more cause to let your sorrows run in sins Channel, then for any outward cross or affliction.

8. If you would allay excess in worldly sorrow, ballance your outward wants with your inward and spiritual enjoyments ;

joyments, and your outward crosses with your inward comforts; and see whether the scale of your spiritual comforts doth not exceedingly weigh down the other. And if God make your spiritual mercies to putty your outward afflictions, you have more cause to rejoyce then to mourne. This course *David* took in *2 Sam. 22. 3.* *Theshe, Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure: for this is all my salvation, and all my desire, although he make it not to grow: as if he should have said, although I have not an affluence and confluence of all worldly happiness, yet I care not, seeing God hath made with me an everlasting covenant, ordered in all things and sure: though things go amiss without, yet all is well within; God hath made with me a covenant, and that is all my desire, and all my salvation; so that now if you would with *David* ballance your outward crosses with your inward comforts, you would there see more cause of joy then outwardly of sorrow. A good man (saith *Solomon*) shall be satisfied from himself, he hath that within him which will afford him comfort, whatsoever his outward condition be.*

You that are dejected with worldly sorrow, reason thus with your selves; what though my condition be sad, and I want necessaries for this life, and have not a house to put my head in; or if I have, it is but a poor smoky Cottage; yet why should I be troubled, seeing I have a house not made with hands, eternal in the heavens? though I have no habitation here, yet *Christ* is gone before me into heaven to prepare a place for me there. What though I am a man of mean estate, and can scarce with all my labour and pains bring the yeare about, yet *God* is my portion, and I have an inheritance among them that are sanctified by faith in *Christ*; what though I am in debt, and in continual danger when I go abroad to be arrested and imprisoned, yet my great debt is paid, *Christ* hath satisfied divine justice for me, and I shall never go to the Prison of hell to all eternity. What though I have no money in my purse to buy bread, yet I have a treasure in the heaven that shall never be exhausted: what though I have scarce clothes to cover my nakedness, yet I have the long Robe of *Christ*

Prov. 14. 14.

2 Cor. 5. 1.

J 0 14. 2.

righteous

righteousness to cover my sinful nakedness : and though I have scarce meat and drink to put in my belly, yet I do feed upon the bread of life, the Lord Jesus Christ : what though I am reproched and scandalized and defamed in my good name ; yet my name is written in the book of life : and though I have never a foot of Land here to enjoy, yet I am an heir to a kingdom. A Prince in disguise in a forraign Country meets with ill usage : but it troubles him not much, why ? because he is heir to a Crown, and knows that when he is in his own Kingdom he shall have respect enough. Beloved, let these inward and spiritual enjoyments allay all worldly sorrow, considering that if thou dost ballance thy spiritual enjoyments with thy outward wants, and thy inward comforts with thy outward losses, the former will infinitely preponderate and outweigh the latter.

9. Would you keep your sorrows within bounds ? then make the most of the mercies you receive, and the least of the afflictions you endure : it is the property of a sorrowful spirit to make the most of his afflictions, and the least of his mercies ; but if you would keep your hearts from excessive sorrow, you should amplify and enlarge Gods mercies to you, and extenuate and lessen your afflictions in your memories, and you will greater your thankfulness, and lessen and abate your murmuring and sorrows. Consider with your selves that the least mercy that you do enjoy is more then you do deserve, and the greatest affliction you endure, a great deale less then your demerits : and consider likewise, *that you bring nothing into the world, neither can you carry any thing out* : and that if you do escape hell-torment hereafter, it is a greater mercy, then if you should enjoy all the treasures and pleasures in the world : but many people, if they meet but with one day of adversity, they will pore upon their misery, and amplify their sorrows, and never think of those floods of mercies which God hath heaped upon their heads : you have more cause to rejoyce that God gives you the least mercy, then to repine when he sends on you the greatest affliction.

10. Compare your afflictions with others that have endured

dured greater afflictions with more patience, and less sorrow, then you have done; consider the patience of *Iob*; and the end that the Lord made with him: you never lost so much as *Iob* lost, he lost 7000 Sheep, 3000 Camels, 500 yoke of Oxen, and 500, the Asses, he lost seven sonnes and three daughters, and all in one day, he endured a great deale of misery in his body, and lay upon the very dunghil, and yet was patient under all these afflictions: Why now consider, that better men then thou art have had greater miseries and troubles, and afflictions then you, and yet have had a great deale more patience and less sorrow and grief then thou. The Apostle *Peter* perswaded men to patience in a suffering condition, considering *that the same afflictions are accomplished in their brethren which are in the world; and Paul, 1 Cor. 10. 13.* There hath nothing befallen you but such as is common to man; Nay Jesus Christ himself underwent many afflictions and miseries, and yet he opened not his mouth, but as a Sheep before the shearers is dumb, so he opened not his mouth: Those that have more grace have less mercy then thou, and those that have less finnes have more afflictions.

1 Pet. 5. 9.

11. To allay your sorrow, and keep it within bounds, consider that tis better with you when you are at the worst, then it is with wicked men when they are at the best; if this consideration did lye near your hearts, it would greatly allay al excessive sorrow. *A little that a righteous man hath is better than the revenues of the wicked, Prov. 15. 6.* In the house of the righteous is much treasure, but in the revenues of the wicked is trouble: Observe, it is not said, in the revenues of the righteous is much treasure, but in the house of the righteous; it may be a righteous mans house may be a poor cottage, a beggars house, and in it not a stool to sit on, or a fire to warm him, or food to nourish him, &c. and yet sayes Solomon in the house of the righteous is much treasure, but have wicked men treasure too? no, in the revenues of the wicked is much trouble: he doth not say in the house of the wicked, but in their revenues, there is much trouble; there is the curse of God upon all that a wicked man enjoys; the poor beggerly cottage of a righteous man hath more treasure and happiness.

happidels in it, then the great revenues of wicked men: a godly man when he is at worst, is better then a wicked man at best, *Prov. 16. 8. Better is a little with righteousness, then great revenues without right*: a little with the fear of God is better then a great deal that a wicked man hath. Why now will you lay this to heart? Suppose you lye under great afflictions, and have lost an estate, or wife, or children, or friends, or any thing: yet thou art a godly man; I dare assure you that in your worst condition, you are better then a wicked man in his best estate; though there be little or nothing in your house, yet there is great treasure; and though there be much in a wicked mans house, yet there is likewise a great deal of trouble and sorrow. I have onely one consideration more, and I have done.

12. If thou wouldest allay excessive sorrow for worldly crosses, consider that you will live a great deal more happy, in being contented with what you have, then you can do in ever much grieving for what you want, for thou dost by this means pierce thy self through with many sorrows. A man may be a very rich man, and drive a great Trade, and yet that man may be a miserable man, and have a hell in his conscience and a hell in his family. Therefore if you cannot bring your estate to your mind, you must bring down your mind to your estate; for the comfort of a mans life doth not consist in riches, but in being contented with his condition: therefore rather blesse God for what thou hast, then mourn and grieve for what thou wantest; for this is the way to make thy life uncomfortable, and full of trouble and sorrow: take the Apostles advise, *Heb. 13. 5. sayes he Let your conversations be without covetousness, and be content with such things as you have*. And thus I have done with these twelve helps or considerations, to keep your sorrows within bounds. We come now to the Use, which shall be of Reproof to those that can mourn for every trivial and inconsiderable loss they meet with in the world; that have heads like Fountains, to poure out rivets of Tears for any worldly crosses or afflictions; and yet when God calls for mourning and weeping and baldness, their heads are like a Rock, that cannot shed one drop, though

though they can mourn for small light afflictions, yet they cannot shed a tear either for their own sins, or the finnes of the Nation; these men are justly to be reproved for their preposterous sorrow.

S E R M. 4.

I Come now to make a further improvement of this point, If it be so that Christians must take heed of immoderate sorrow, and weep as if they wept not for worldly afflictions; then this doctrine will administer these three cautions to you, from whence will arise three Cases of conscience.

1. Take heed that you run not into this mistake: that when you are excessive in sorrow for worldly crosses, to pretend onely to have a natural sensibleness of your afflictions, and no more; and the reason why I give you this caution, is, because there is an aptness in men naturally, when they are reproved for their immoderate sorrowes, to excuse it, and say, will you not give me leave to mourn for my finnes, and to have a sensibleness of Gods hand upon me, and the like? Now because men are so apt to mistake in this particular, I shall handle this case of conscience concerning it: wherein appears the difference between a man that hath only a naturall sensibleness of Gods hand upon him, and one that mournes and grieves immoderately and excessively, betwixt a kindly grieving and a passionate vexation of spirit: and this I shall do in these six following particulars.

1. Where there is only a natural sensibleness a kindly grieving for worldly crosses; it will rather animate and quicken the soul to religious duties, then any way indispose and interrupt them; and therefore it is that you so often find weeping joyned with prayer and supplication in Scripture: thus it is said, *Jacob wept and made supplications*; and in Jer. 3. 21. *A voyce was heard upon the high places, weeping and supplications of the children of Israel*; so in Jer. 31. 9. *They shall come with weeping, and with supplication will I lead them*. So in Judg. 2. 5, 6. it is said, the children of Israel at Bethim, *lift up their*

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their voice and wept, and sacrificed to the Lord. All which places shew, that that sorrow which is only a natural sensibleness of Gods hand will quicken and encourage the soul to duty, rather than indispose him; but now on the other side, excessive sorrow renders a man unfit for prayer, reading, hearing the word, or any other holy duty. As in *Psal. 77. 4. Asaph was so overwhelmed with sorrow, that he could not speak.* And *Exod. 6. 9.* then is thy sorrow immoderate, when it interrupts thee in the performance of holy duties.

2. Where there is only a kindly grieving and a natural sensibleness of worldly crosses, there is kindled in that mans heart a sympathizing and fellow-feeling of other mens troubles; that man will carry compassionate bowels towards other men that are in trouble, as well as themselves. *Iob 30. 25.* saies *Iob, did not I weep for him that was in trouble? was not my soul grieved for the poor?* but now, where sorrow is immoderate, you will so think upon your own troubles, that you will not pity any that are in the like condition with you.

3. Where there is onely a natural sensibleness of worldly crosses, there is retained in that soul a sense of those many mercies you do enjoy, as well as of the afflictions and sufferings you doe endure; natural sensibleness of afflictions does not take away the comfort and enjoyment of present mercies; there is a sense of mercies enjoyed, as well as of afflictions endured. But now, in immoderate sorrow, the very sense of your trouble and crosses doth take away and imbitter all your former or present mercies. As in *Numb. 16. 12, 13.* *Is it a small thing, that thou hast brought us out of a Land that floweth with milk and honey, to kill us in the wilderness?* Pray marke, for there is much of Gods mind in this place; the Land that these men speak of here, is the land of *Egypt*, where they were under bondage and slavery; and yet when they mer with afflictions in the wilderness, they forgot the bondage they were delivered from in *Egypt*, but said, it was a Land flowing with milk and honey; immoderate sorrow for afflictions doth quite take away all sense of the mercies you do enjoy.

4. Where

4. Where there is only a natural sensibleness of worldly crosses, there prayer to God, or a promise from God, will quiet the heart. This you may see verified in *Hannah*, in 1 *Sam.* 1. 18, 19. she was grieved for a child; but what then? *She prayed and said, Let thine handmaid find grace in thy sight; for the woman went away, and did eat, and her countenance was no more sad.* After she had poured forth her heart in prayer to God, she was comforted, she went her way, and was no more sad. Then is your sorrow right, when going to God upon your knees will quiet your heart. Or,

2. When a promise from God will comfort you; thus it was with *David*, in *Psal.* 119. 40. saies he, *This is my comfort in affliction, for thy word hath quickned me;* that is, the word of a promise. So in *Ver.* 92. *Unlesse thy law had been my delight, I should then have perished in my affliction.* And in *Verse* 107. *I am afflicted very much, quicken me, O Lord, according to thy word.* Then is your sorrow moderate, when either a prayer to God, or a promise from God will quiet your hearts; and then are your sorrows immoderate, when under any affliction all the promises in the Bible cannot quiet you; nor any prayer to God comfort you. And thus it was with *Iob*, in *Iob* 9. 16. saies he, *If I had called, and he had answered me, yet would I not believe that he had hearkened unto my voice.* And therefore Beloved look to it, you that have met with many worldly crosses and troubles, and never a prayer could comfort you, nor promise quiet you, it is an argument that your sorrows were immoderate.

5. Where there is only a natural sensibleness of worldly crosses, there that soul does notwithstanding. If his afflictions justify God, and condemn himself, acknowledging his own sin to be the cause of all crosses: This you have an instance of in *Lament.* 1. 18. *In all this evil that is come upon us the Lord is righteous;* and in *Dan.* 9. 14. *the Lord is righteous in all that is come upon us; for we have rebelled and done evil in his sight.* So *David*, *Psal.* 51. 3. *I acknowledge my transgression, and my sin is ever before me;* then is your sorrow right when you can justify God, and take shame to your selves. But now where sorrow is vexatious and excessive, there a sinner

flies out against God, and rather justifies himself, there the sinner accounts God very severe and cruel in his dispensations, murmurs against him, thinks ill of him, and of his ways: and in this condition was *Iob* once, *Iob* 16. 17. *He breaketh me with a tempest, and multiplyeth my wounds without a cause.* he blamed God and justified himself, which declared his sorrow to be immoderate and excessive. You have a notable passage for this in *Esay* 8. 21. it is said, that when God shall bring afflictions and trouble upon the Land, *then they shall curse their King and their God, and look upward;* they shall be so overcome with sorrow, as that they shall curse God, and justify themselves: so in *Prov.* 19. 3. saies *Solomon* the foolishness of man perverteth his way, & his heart fretteth against the Lord.

6. VVhere there is only a natural sensibleness under the hand of God, there will be an aptness to hearken to comfortable counsel from the word of God to bear up the heart under afflictions; and therefore it is said, *Iob* 33. when God laid afflictions upon him, *he opened his ear to counsel;* when you are so tamed by afflictions, that you will hear the voice of the word, and the voice of the rod, and hearken to any counsel that is tendered to you to bear up and support your spirits, then is your sorrow regular, and such as God allows of; but now where sorrow is inordinate, that man is not fit to receive any instruction from any friend that goes about to comfort him. Thus *Asaph* in *Psal.* 27. 2. when he was overwhelmed with sorrow, *his soul refused to be comforted,* they are then like *Rachel*, that would not be comforted, *Matth.* 2. 18. *In Rama was there a voice heard, lamentation and weeping; and great mourning, Rachel weeping for her Children, and would not be comforted, because they were not.* The women of *Bethlehem* did weep and mourn, and would not be comforted, which did evidence their sorrow to be immoderate. When no promise in the Bible, no comfort nor support from the word, will ease and quiet the heart, this shews that such a spirit is too much overcome with sorrow, vexation and grief for worldly crosses.

And thus I have done with the first caution, to take heed when

when you are over-much grieved for worldly afflictions, that you do not then say it is only a natural sensibleness of the hand of God upon you, and no more,

2. Is it so that we must not be immoderate in our sorrows for worldly crosses, *but must weep as if we wept not*? then take heed you do not judge that to be a mourning for sin, which is only for outward troubles. And Beloved, the reason why I give you this caution, is, because of that aptness and propensity there is in people, when they have lost Husband, or Wife, or Children, or Estate, &c. and are extremely troubled and dejected: if you ask them, why they mourn and grieve so much? they will answer, it is for their sins, and will say, what, will you not give me leave to mourn for my sins, it is my sin that is the cause of all my grief and sorrow, and teares, and I hope you will allow me to do so: yes, mourn for your sins in Gods name; but because men are apt to deceive themselves in this particular, I shall therefore handle another case of conscience concerning this; How you may discern when a man doth excessively sorrow, whether he doth weep rather for his afflictions then for his sin; rather for his troubles and worldly crosses, then for his corruptions, and offending and sinning against God. I shall give you four plain discoveries of such a man.

1. Then a man doth grieve under worldly crosses rather for his sin then for his affliction, if so be that man did grieve and mourn for his sins before ever he was afflicted. It is an Argument that your grief is rather for sin then for affliction, if when you were in prosperity, sin did break your heart, and you could then have no rest nor quietness within you by reason of your sins: and thus David did mourn for his sins, when he did water his couch with tears, for desiring of *Babshelah*, for he had then no affliction or cross lay upon him, and yet David did roar in the disquietness of his soul, and he had no rest in his bones by reason of his sin. When David sat upon the Throne in worldly glory and prosperity, yet then could he lie in the dust in spiritual shame, and this before the Child was sick. And therefore if upon examination you find that

Caution 2.

Case 2.

Discoveries of men that mourn rather for sin then for affliction.

that you did weep and mourn for your sins and corruptions, before ever you had this or any other cross lying upon you; then you may conclude, that your sorrow is more for sin than for worldly afflictions; but now when a man shall pretend to grieve for sin, and yet that many sins never troubled him all his life-time before, his corruptions never grieved his heart, nor troubled his conscience before; this shews it is more for afflictions than for his sin, that such a man mourns and weeps.

Discov. 2.

2. Then a man mourns rather for sin, than for affliction, when he takes more care to remove his sins from his soul, than his afflictions from his body. When thou canst make it the great request of thy soul, and the care of thy heart, rather to have thy sins removed than thy afflictions, *Heb. 14. 2. Oh Lord, take away all iniquity; will receive us graciously*: they did not say, *Oh Lord, take away affliction*, although they had many then upon them; but say they, *Lord, take away the iniquity of thy servants, and give us graciously*; but he that desires rather to have his troubles removed than his sins, it is a sign he does not mourn for sin, but for affliction. Thus *Pharaoh*, when the Judgements of God were upon him, when the Thunder and Hail came, and the frogs and lice, and murrain of Beasts, &c. saies he to *Moses*, *intreat the Lord that there be no more mighty Thundrings and Hails*. He desired *Moses* to pray to God to remove the plagues from him, but never desired that his sin, and the hardness of this heart might be taken away. You that can cry out, *Oh Lord, take away his crosses, or this affliction from me*; but never pray to have your sins removed, and your corruptions subdued; this is an Argument you mourn for affliction more than for sin.

Exod. 9. 34. CI
and now
mourn
and will not
repent

3. If when the committing of a sin, and the removing of an affliction stand in competition together, you would rather have the affliction continued, then commit a sin: this shews you grieve for sin rather than for affliction. As for instance, when a man is brought to a low condition; and a great decay in the world, his Trade fails, and his stock is spent; if that man be more troubled for his sin that brought him into that condition, then for the affliction it self, then he will not commit

commit a sin to repair and make up his losses, though he did know that the committing of such a sin would do it; and so in any other case. As I have read a story of a Noble man, whose Sonne and Heire was supposed to have been bewitched, and being advised by some to go to a Witch, to have his Sonne helped, and unbewitched again; he answered; no, by no means, for he had rather the Witch should have his Son then the Devil. But if you make no conscience to commit a sin, to avoid or remove an affliction, if you would break the hedge of a command to avoid a little foul way of affliction, it is a sign that you mourn for your crosses and afflictions more then for your sins, and that you never grieved so much for your corruptions as you have done for your corrections, *Iob 36. 21.* so those that in their distress go to Witches and Wizards, and Fortune-tellers, as *Saul* did to the witch at *Endor*, shew that they grieve more for affliction then for sin.

4. If you mourn for sin, the true joy that ariseth from the forgiveness of sin, will swallow up the grief that comes to thee through any worldly cross or affliction, and will likewise make thee to undergoe them with patience. That man grieves for sin most, who when his sin is pardoned, grieves least for outward trouble; when the comfort of his sins forgiveness doth more rejoyce him, then the continuance of any affliction upon him can grieve him: as in the 33 of *Esaie*, and the last, *The Inhabitants shall not say I am sick; for the people that dwell therein shall be forgiven their iniquity*: those people they were like a Ship in a great tempest, their Mast broken, and their sailes loosed, all their tackling lost and gone. Why? what then? yet the *Inhabitants shall not say, I am sick*; because the Lord hath forgiven them their sin, he doth not say, they shall not say they were sick; but they shall not say they are sick, because their sins are pardoned: the sense of their pardon should take away the sense of their pains under their present sufferings: now when it is thus with you, it is an argument that your trouble was more for sin then for affliction. But then is a man more troubled for his afflictions: then for his sins, when he will grieve, though he be assured that his sins are

are pardoned; and that he is an heir apparent unto glory. All the persuasions he hath of sins forgiveness, doth no whit allay his impatience. And thus I have done with this second caution, that you take heed you do not look upon that as a mourning for sin, that is onely for some outward trouble and affliction.

Before I come to the third caution, give me leave to lay all close to your hearts by a word or two of application, and the Use that I shal make of what hath been said in these two Queries, shall be, the first for reproof, and then for exhortation.

Use of Re-
proofe.

1. For reproof to those that are so far from weeping as if they wept not for afflictions, that they weep so excessively, as if their whole bodies were made of a lump of Ice, that does all dissolve into tears when the Sun of afflictions does scorch them. How many men are there that are easily drawn to sorrow immoderately for worldly crosses? We use to say when a man weeps; that he waters his plants; and you know, that when you water your plants in your Garden too much, you drown and kill them; and so when you weep over-much for afflictions, you drown you plants, and discompose your spirits, and make them unfit for any spiritual employment.

2. This reproves those that when they come to mourne and weep for their sins and corruptions, they are so sparing of their tears, *that then they weep as if they wept not*; a slight superficial sigh, or some tear extracted by violence, is the greatest sorrow that many men have for sin: when men are like a Cloud, that will easily drop down tears for any outward affliction; but like a Rock that cannot shed a drop for sin, for dishonouring and displeasing of God. Many people are like to *Lewis the 11 King of France*, that did alwaies carry a Crucifex in his hat, and when he committed any gross and abominable sin, would take off his hat and bow to his Crucifex, and ask forgiveness, and then thought all was well presently. Most men are apt to be slight and superficial in their griefs for sin; why now how do you invert the Apostles order and direction here? *when you weep for sin as if you wept not,*

or, and are excessive & immoderate in your worldly sorrows.

2. By way of counsel, be perswaded to look upon your sins as greater matter of sorrow and grief, then all the afflictions that ever befell you: oh weep, and weep for them; for your sins are worse and greater evils then all your outward troubles; and the better to encourage you to this duty, consider

Use of Coun-
sel.

First, That sin is the cause or inlet of all your afflictions, had it not been for sin, you had undergone no sufferings: rather therefore mourn for the cause then for the afflictions themselves.

Secondly, Afflictions are not so bad as sin, in regard God is the Author of all our afflictions; but sin is such an evil, that God disclaims that: though *there be no evil in the City but God doth it*, that is, he is the Author of the evil of afflictions; yet he disclaims being the Author of sin.

Thirdly, Consider, that all outward afflictions are consistent with grace, but many sins are utterly incompatible and inconsistent with grace. Let your afflictions be never so great, yet you may be a godly man for all that, you may be as poor as *Iob* was, or as miserable as *Lazarus*, and endure any afflictions whatsoever, and yet all this be consistent with grace; but all sin is not consistent with grace, as the sin against the Holy Ghost, the sin of final impenitency, or final obduracy and hardness of heart, these are not consistent with grace, and therefore you have no cause to mourn for sin then for afflictions.

Fourthly, Consider, that afflictions they reach but to the body, but sin reaches to the soul; afflictions can make but the outward man miserable, but sin will destroy and undo the soul, and make that miserable; and therefore be perswaded rather to weep for your sins and corruptions then for your sufferings and corrections.

SERM. V.

Caution 3.
concerning
mourning for
sin.

WHEN we come now to the third caution, and that is this : Is it so, that we must weep as if we wept not ? then take this caution, that Christians are not only to take heed that they weep moderately for worldly afflictions ; but they are also to take care, that they be not excessive in their sorrows for their sins and corruptions. But before I handle this case of Conscience, give me leave to premise three conclusions.

1. That a man may weep over-much for his sins. This you have laid down in 2 Cor. 2. 7. The *Corinthians* did fear that the excommunicated person would be swallowed up with over-much sorrow for his sin, saies the Apostle, *ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with over-much sorrow.*

Gom. 2.

2. Take this conclusion, that there be but few in the world that do overmuch grieve and sorrow for their sins : where one offends in sorrowing too much, thousands and ten thousands do offend in sorrowing too little ; there are but few that are immoderate in their sorrows for sin.

Gom. 3.

3. Consider, that none but disconsolate and doubting and despairing sinners do over-much grieve for their sins. Obdurate sinners do not grieve at all, and assured Christians they will not grieve too much, only disconsolate and despairing sinners do sorrow over-much.

And here comes in the third case of Conscience, how or in what case a man may weep and sorrow over-much for sin.

Case of conscience when Christians may be said to grieve too much for sin.

I shall resolve this case very briefly.

First, That sorrow for his sin is excessive, that makes a Christian pore so much upon his corruptions, that he overlooks his graces. A Child grieves too much when he so blubbers and cries, the tears trickling down his eyes, that he cannot see his Letters, nor read his Book : so a Christian grieves too much for his corruptions, when he cannot see, nor bless

God

God for those graces he gives him.

2. You grieve over-much for sin when it doth damne and darken your evidences for Heaven; when a Christian does so pore upon his sin, and discover such cause of grief and sorrow from them, that he never looks into his own heart to see what cause of joy he hath there, in having an assurance of his interest in Christ, and a right and title unto glory. Beloved, God would not have one grace to justifie out another, sorrow for sin is a grace; but yet God would not have this to justifie out spiritual joy. When a Christian does so grieve for sin, that he casts away all hopes of Heaven, then his sorrow is excessive, when he grieves and blubbers so that he cannot read his evidences for Heaven.

Thirdly, Sorrowing for sin is excessive, when it laies discouragements upon the soul to come in to Christ for pardon and remission; when a man shall so grieve for sin, that he dares not venture to look up to Jesus Christ for mercy, and to lay hold upon a promise for his comfort, when a sinner does thus, then he mourns excessively. If the Children of Israel in the wilderness, when they were hung with fiery Serpents, had not had the boldness to look up to the Brazen Serpent, they could not have been healed and recovered; so when sorrow for sin makes us that we cannot look up to Christ for pardon, then it is excessive. Sorrow and tears for sin are never right till they are like floods of water to drive us to Christ.

Fourthly, sorrow for sin is then immoderate, when it so overwhelms you, that you can take no comfort in the outward blessings that God hath given you, as Houses or Lands, or Corno, or Wine, or the like.

When a Christians sorrow for sin doth so damp his spirits, that he cannot take that outward joy and lawful complacency in worldly comforts that God allows him, then is your sorrow inordinate: though many think that God allows that sin should be so bitter to them, yet it is no such matter, you must be sorry for sin, and yet take comfort in the outward blessings that God bestows upon you.

Fifthly, sorrow for sin is inordinate, when it puts a man

into an incapacity to receive comforts from the Gospel, when a Christian shall see his sin so great, and his case so sad, that if you tender the promises of the Gospel to him, they are as things of no worth to him, he thinks they do not belong to him, and therefore can find no comfort nor savour in any of them. When a man shall be obstinate, and peremptorily stand out against the comforts of the Gospel because of his sin, then is his sorrow inordinate. Thus *Asaph* did in *Psal. 74. 2.* saies he, *I was in trouble, and my soul refused to be comforted.* When a mans condition is sad, and yet he refuseth to be comforted, then is his sorrow excessive.

Sixthly, Then is sorrow for sin immoderate, when it disables, or indisposeth a man to perform his duty, either in his general or particular calling; when it doth indispose him to the duties of his general calling as a Christian, that he cannot pray, nor read, nor discourse, nor hear the word of God, but lies alone in a corner, and will not admit of any body to comfort him, or confer with him; that sorrow that indisposeth a man to holy duties, is an irregular sorrow, *Pf. 77. 4. I am so troubled that I cannot speak, to wit, to God in prayer.* And so again, that sorrow that indisposeth a man to the duties of his particular Calling as a man, that he cannot work, or study, or trade, and follow his particular employments, that sorrow is an inordinate sorrow. God doth require us to work in our Callings, as well as to work on our salvation: and therefore that sorrow that hinders and indisposeth us to it is excessive and immoderate. And thus I have shewed you when sorrow for sin is excessive, and have onely given you the heads of things, and have likewise done in resolving the third case of conscience.

Use.

We come now to the application: and it is to be so that a Christian must not onely take heed of grieving overmuch for afflictions, but for sin too, then take heed you do not pervert this Doctrine; take heed of being obstinate and perverse, and hard-hearted in sin: though I tell you that Christians should not be excessive in their sorrows for sin; yet I do not say that wicked men should be obstinate and stout-hearted in sin, and never mourn for sin at all. No, it were well for them

them that they would weep bitterly for their sins : therefore you that are obstinate and presumptuous sinners, take heed that you do not abuse this Doctrine ; and again, you that count sin your greatest burthen, that every mole-hill of sin is like a Mountain upon you, take heed that ye be not so overwhelmed with sorrow, that you can see no comfort at all in Christ, and in the promises of Salvation through him ; but do you look to the Lord Jesus Christ, and see that there is more in Christ to save you, then there is in your selves to condemn you ; though there be abundance of corruption in you, yet there is a fulness of satisfaction in Christ ; *he is able to save to the uttermost all that shall come unto God by him.* All you that do belong to Christ, do neither weep too much for your sins, nor yet too little ; do not say, I will not grieve nor shed tears at all for them : for as Christs blood was shed for our sins, so we should shed tears for them ; but yet we must not so grieve for them, as to discourage us from going unto Christ, and to darken our evidences for Heaven.

We have onely now a Use of exhortation, and then I have done. If Christians must take heed *that they weep as if they wept not,* (for that is the scope of the Text) then let me in the bowells of Christ, perswade all you that are the people of God, to labour to fulfil this Apostolick Rule, that you would so carry your selves, as those that have better hopes, and better things to look after then any thing here below. And as before I gave you twelve considerations to allay and keep under excessive sorrow : so now I shall give you 7 or 8 Considerations more to keep out excessive sorrow, which if seriously laid to heart, may be a great help to keep you from breaking out into immoderate sorrow whatever betides you.

1. Consider, that excessive sorrow for worldly crosses, argues either a total want of grace, or else an extreme weakness of grace. First, it sometimes argues a total want of grace. It is with a Christian in this case, as it is with the rusty hinges of a door : if you open or shut the door, they will squeak and make a noise ; but if you put some oil upon them, they do not so : so Christians many times, God cannot touch them with his rod of afflictions, but they cry out, and argue immoderate

Use.
Exhortation.

Several Considerations to keep men from excessive sorrow.

Confid. 1.

2. 116. 3

moderate in their sorrows, and impatient under Gods hand, and the reason of it is, because they want the Oyl of grace; of it it doth not argue a total want of grace, yet it is a sign of a great deal of weakness of grace; I have observed often times in *London* streets, that a pair of new Cart wheels will squeak and make a noyse as they go along; but an old Cart goes away silently: So if when God laies afflictions upon thee, thou art like a new Cart, that thou criest out, and mournest immoderately under his hand, it argues, that thou art but a new and a weak Christian, *he that faints in the day of adversity, saies Solomon, his strength is small.* But now a Christian that hath been long used and experienced in troubles and afflictions, you may lay a great and heavy burden upon him, and he will make no noyse under it.

Con. 2.

2. Another consideration to keep out excessive sorrow, is this, consider that whatsoever crosses befall you in the world, they are but the manifestations and executions of Gods wil, which is the rule of order and justice, his dispensations are good and just in themselves; if Gods will be done, though thy will be cross, it is no matter. This was that which kept *David* from excessive sorrow in *2 Sam. 12. 31, 32.* *Dauids* Servants wondered that he should fast and weep for his Child while it was alive: but when the Child was dead, he should rise up and eat bread, and be no more sad. And *David* said, *while the Child was yet alive I fasted and wept; for I said, who can tell whether God will be gracious to me, that the Child may live? but now he is dead, wherefore should I mourn? can I bring him back again? I shall go to him; but he shall not return to me.* Now I see the will of God is accomplished, why should I grieve at it? *I will hold my tongue, and not open my mouth, because the Lord hath done it, Psal. 39. 9.*

Con. 3.

3. Consider, that before conversion you did never grieve for the want of grace, and want of spiritual mercies; why then after conversion, should you weep for worldly things, when you enjoy spiritual mercies? Consider, before conversion I was content with outward worldly comforts, and never was troubled for want of grace and hopes of Heaven, and want of reconciliation with God, I did never grieve for these;

and

and seeing when I was without Christ, I did not grieve for the want of him, now when I have Christ, shall I grieve because I want the ordinary and common blessings of worldly things? A Christian with a holy indignation shoud take a revenge upon himself; if before my conversion I could not grieve for the want of grace, now I have grace, I will not grieve for the want of outward comforts, seeing there is infinitely more reason you should grieve for want of spiritual then temporal mercies.

4. To keep out worldly sorrow, consider, that God never laies any outward cross or affliction upon his people; but it is for sin, either for the punishment of sin, or the prevention, or the purging of it out.

1. For the punishment of thy sins; and if it be for the punishment of thy sin, then, if thou mourn for any thing, mourn for thy sin that was the cause, rather then for affliction, which is but the effect of thy sin: *accept the punishment of thine iniquity, Levit. 26.* with submission; but look upon the sin with detestation. we have no reason to complain of our afflictions, *Lam. 3. 39. why doth the living man complain, man for the punishment of his sin?* you should in this case rather grieve for your sins then for your punishments.

And 2dly, If it be not for the punishment, then it is for the prevention of sin, to keep thee from sin, and this was the end why God punished *Iob 32. Iob 17. it was that he might drive man from his purpose, and hide pride from him.* And therefore suppose God takes away an Estate, or friends, or any outward comfort from you, as long as it is to prevent a sin, to preserve you from Hell and damnation, you have no cause of grief. If a Doctor takes away your blood from you, to prevent a pleurisie, will you be angry with him? surely no; so God never takes away any outward comfort from his people, but it is in mercy that he may prevent sin thereby.

Or 3dly, If not for the punishment or prevention of sin, then it is for the purging out of sin, as in *Esay 27. 9. by this therefore shall the iniquity of Jacob be purged, and this is all the fruit of it to take away his sin.* A man will not be grieved, that Physick makes him sick, and pains him in his bowels, because

it purgeth not noxious and hurtful humors. Beloved, your crosses are but purging pills to purge out your corruptions. All worldly afflictions are either for the punishment, prevention or purging out of sin, and therefore we have cause to bear them patiently.

Confid. 6.

6. Consider, that God turns all worldly crosses and tosses into spiritual advantages to his people, thou shalt never be a loser by thy afflictions. As when a poor man that is in debt, and in very much want of money, shall come to a rich man, and make known his condition to him, and beg relief from him; the man goes presently to his Chest, and fetches a bag of money, and throws it at him; the poor man would not look upon this as any wrong or injury done to him, but would rather be thankful for it: So God turns all our seeming crosses and afflictions into real and spiritual advantages to us. *Phil. 1. 19. I know, said Paul, that this shall turn to my salvation. All things shall work together for good to them that love God.* Though we cannot see how it should come to pass, but are in this case like unto little Children, who when they see a heap of beautiful and sweet Roses lying upon a Table, and their Mother goes and puts them in a mortar, and pounds them all to pieces, the Child cries and thinks the Mother spoils them, though she does make a Conserve of them, that they may be more useful and durable. So we think we have comforts like beds of Roses, and when the Lord takes them from us, and breaks them all to pieces, we are apt to conceive they are all spoiled and destroyed, and we undone by it, whereas God intends it to work for our greater benefit and advantage.

Rom. 8. 28.

Confid. 7.

7. Live in the meditation and contemplation of the joyes and glory of Heaven, And this will be a great means to keep out worldly sorrow: the glory and happiness of Heaven will so transport a Christians soul with spiritual joy, that he will not easily be over-whelmed with worldly sorrow. I have read one of the Schoolmen that was of this opinion, that the reason why *Adam* in innocency was not sensible of his nakedness, was, because he was so taken up with immediate converse and communion with God: So now, if you were more taken

taken up with conversing with God, and apprehensions of glory, though you had nothing here below, yet you would think you wanted nothing. The consideration of heaven, and glory, and happiness, would make you over-look all worldly crosses and afflictions. It is said of *Paul*, that *he was rapt up into the third Heaven, and saw things ineffable; but whether in the body or out of the body, he could not tell*: that is, he saw so much glory, and was so taken up with the joyes of heaven, that he could not tel whether he was in the body or no; it made him to forget all his troubles and miseries here below. I remember I have read in *Ierome*, what advice he gives a young man in his time that was overmuch pressed with sorrow and grief for worldly crosses; Saies he, do but now and then take a turn or two in *Paradise*, and then you will never think of a wilderness, or be troubled at the miseries of a desert. Oh Beloved, that your souls had once this art of divine speculation and contemplation, that you might have an experimental knowledge of the joyes of Heaven, and this would keep you from mourning any more for worldly crosses. When Christ was transfigured upon the Mount, saies *Peter* to him, *Master, Master, it is good for us to be here, let us build three Tabernacles, one for thee, one for Moses, and one for Elias*, he was so lifted up with the sight of Heaven, that he never thought that he was then upon a barren Mountain, and of what wants and exigencies they should be driven to there. I have formerly told you what I have read of the Eagle, that she is like no other Bird that flies in the Aire; for whereas all other Birds, when they are hurt, or want meat to satisfy their hunger, will crie and mourn, and make a noise; the Eagle, when it is hurt, will fly aloft, and comfort her self with the warm beams of the Sun. And oh Beloved, if you would Eagle-like soe aloft in divine meditations, and contemplations of heavenly glory and happiness: this would arm you against worldly sorrow very much.

8. Remember that your sins call for more tears from you, then you are able to shed; and therefore do not waste them about worldly things. Beloved, could you dissolve into tears for your sins, it would all be too little to express your grief

and sorrow for them; nay, were every drop of tears you shed, an Ocean, it would be too little to shed for sin. Tears are sweet water, and it is pity to wash foul Rooms with them, reserve them for your sins, they have more need of them; and if you had more tears, all would be too little: nay, were your head a Fountain, and your eyes Rivers of tears, they would al be too little to shed for those many sins and iniquities that you have committed against God.

And thus I have done with this first part of the Text, *and they that weep as if they wept not.*

SERM. VI.

1 Cor. 7. 30, 31.

And they that rejoyce as though they rejoyced not.

WE now proceed to the second part of the Apostolical Directory, *and they that rejoyce as though they rejoyced not.* If your condition here in the world be sad and miserable; and afflicted, then your duty is *to weep as if you wept not.* But if you meet with a gale of prosperity and happiness, and enjoy the comforts of this world in abundance, then you must *rejoyce as if you rejoyced not;* that is, you must rejoyce moderately and with discretion. And the point of instruction that I shall give you from hence, shall be this:

Doct. *That it is the duty of Christians, not only not to be hardy in this thing, but to be excessive in worldly sorrow for outward crosses; but also to be careful that they be not excessive in worldly joy for outward comforts.* All under-moon comforts, we may joy in them too much.

In the prosecution of this Doctrine, I shall dispatch these

2. or 3. queries.

1. I shall shew you when your joy is excessive.

2. I shall lay you down some Rules to keep your joy within bounds, that you do not over-joy in the comforts of this life.

3. And

3. And then I shal give you something by way of Use and Appliation.

I shall not come to handle any of these at this time; but shall, first, as my usual method is, lay down 6. or 7. Conclusions by way of premise.

1. Take this conclusion, That though Christians must take heed, that they are not immoderate in their joy for worldly comforts; yet you must know that you are allowed by God to rejoyce in the outward comforts that he gives you here in this world. *Eccles. 3. 4. saies Solomon, There is a time to mourn, and a time to rejoyce: and in Eccles. 9. 7, 9. Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, live joyfully with the wife whom thou lovest. So in Eccles. 7. 14. In the day of prosperity rejoyce; so Deut. 12. 7. ye shall rejoyce in all that you put your hand unto.* This Conclusion is necessary for sad and melancholy Christians, that though they enjoy an affluence and confluence of worldly comforts, yet will not at all rejoyce in them: Beloved, God allows you to rejoyce.

2. Consider, that Religion does not extirpate or annihilate worldly rejoycing; but onely regulate it. It is not like a Weeding-hook, to pluck up your joy by the roots; but like a Pruning-hook, to lop off the luxuriancy of it, and to keep your joy in its due decorum. This I lay down to take away those prejudices that many men harbour against Religion, as if it made men melancholy, being apt to think, that when once they begin to be religious, that then they must forsake and abandon all worldly comforts, and for ever shake hands with all the pleasures of this life. Beloved, Religion doth not annihilate, but regulate your joyes: nay, being Religious, does rather increase then any way diminish your joyes. When God made a Covenant with Abraham, he promised him a Son, and God gave him the name, saying, *thou shalt call his name Isaac*, which signifies laughter, *Gen. 17. 19. to Isaac*, that after thou art in Covenant with God, thou mayst have joy and pleasure; and therefore do not harbour such ill thoughts of Religion, as to imagine you must shake hands with joy, when you close with Religion.

G 1

3. Take

Several Conclusions concerning immoderate joy for worldly comforts.

Con. 2.

13. Take this conclusion; that the worldly joy of a wicked man is oftentimes mingled with more inward gripes & grief of spirit, then the worldly joy of a godly man is; As in *Prov. 13. 14. In the midst of laughter the heart is sorrowful.* 2 *Cor. 5. 12.* the Apostle there speaks of some that did *glory in appearance; but not in heart.* The joy of the wicked is but in appearance, not in reality. When they are in their greatest jollity and mirth, even then they have some inward gripes and anguish of conscience that galls & troubles them: a man may have a neat shooe on his foot, yet no man knows where it pincheth, but he that wears it. A wicked mans joy is like a godly mans sorrow: the formers joy is but in appearance, not in truth; and a godly man hath something like sorrow, but it is not so indeed; they are but as *sorrowing, yet alwayes rejoicing,* 2 *Cor. 6. 10. The blessing of the Lord maketh rich, and he addeth no sorrow with it, Prov. 10. 22.*

Conclu. 4.

Esth. 5. 13.

14. A smaller matter will interrupt the worldly joy of a wicked man then will interrupt the joy of a godly man: I mean that outward worldly joy that he hath here in this world. How soon was *Hamans* joy interrupted? though he had so much cause of joy in the glory of his riches, and the multitude of his Children, and his promotion in the Court above all the Princes and Servants of the King, and yet because poor *Mordacai* did not bow to him and reverence him, he was sore displeased, and could take no joy in all that he had. So it was with *Ahab*, though he had a whole Kingdom, yet he could take no content in it, for want of *Naboths* Vineyard: a little thing diverts the joy of a wicked man, and therefore their joy is compared to *the crackling of thorns under the fire,* *Eccles. 7. 6.* they make a noyse and a blaze for a little while, but are soon put out. *Belshazzar*, when he was quaffing in his golden bowls, and in the midst of all his jollity, yet a hand-writing upon the wall quickly dasht all his joys, and made him hang down his head.

Conclu. 5.

15. Though it be lawfull and allowed by God, for you to rejoyce in worldly comforts, yet there are some things that you are not to rejoyce in, I shall give them you in five or six particulars.

1. You

1. You must not rejoyce in your own sins, the sins you do commit must never be matter of rejoycing to you; but thus wicked men do many times, as in *Ier. 11. 15. when thou doest evill then thou rejoycest*: so in *Prov. 2. 14. Solomon speaks of some who did rejoyce to do evil*, so in *Psal. 52. 1. it is said of Doeg, why boastest thou thy self in mischief, O mighty man? and thou lovest evill more then good*. God does not allow us to boast and rejoyce in in. Such rejoycings (as one saith) are joyes to be wept for, these go merrily to Hell.

2. Neither are you to rejoyce in the sins of other men, they are never permitted by God to be matter of your joy, *1 Cor. 13. 6. it is said of love, that it rejoyceth not in iniquity, but rejoyceth in the truth*, that is, love to any man does not make us to rejoyce in that mans sin, but in his well-doing. In *Rom. 1. last*, those are not only condemned by God that do the same things with wicked men, but those also that have pleasure in them that do them; not only Covenant-breakers, unmerciful men, backbiters, haters of God, despiseful proud, brasters, inventers of evill things, &c. not onely those that commit these things, but they also that delight in those men that do commit them are condemned. This is rather matter of grief then joy, *Psa. 119. 138. Rivers of water run down mine eyes, because men keep not thy Law*; and *2 Pet. 2. 8. tis said, Lot vexed his righteous soul with the ungodly conversation of wicked men*. And upon this ground learned Mr. Perkins condemns the use of Stage-playes, they being for the most part representations of mens villany and wickedness, to provoke the spectators to joy and laughter; and therefore are unlawful, and not to be used.

3. You are not to rejoyce at all for the punishment of sin in the unreasonable Creatures. And upon this ground; the same Author condemns the use of Bull or bear-baiting, or Cock-fighting, because it is a rejoycing in that which is the product of sin; for it was sin that first put an enmity between the Bear and the Dog, and between Creature and Creature; sin was the cause of all discords and antipathies between Creatures, and therefore it is not allowable for us to rejoyce in that which is the effect of our own sin. Indeed, for Bull-baiting more may be said; it may make the Bull the more service-

Gaudia penitenda.

ad. m. d. l.

service-

serviceable for mans food; but mserly to bait a Bull forrecreation is unlawful. So likewise hauking and hunting are allowable, because those Creatures cannot be taken without it. But all you that delight in Stage-playes, and make other mens sin the matter of your joy; and you that frequent Bear-beatings, or Cock-fightings, and the like, are to be re-proved; and let me perswade you to leave it off in time to come.

And upon this ground likewise the same Author condemns Noble-men that keep fools in their Houses, to be matter of sport and pleasure to them: This is not allowed by God, because it is a rejoycing in that which is a punishment for sin in another Creature.

4. You must not rejoyce in goods ill gotten; goods ill gotten the Lord never allows you to rejoyce in, *Psal. 62. 10. Rejoyce not in robberies, neither in goods ill gotten, so in Habakuk 1. 13, 14, 15. The Lord is of purer eyes then to behold evil, wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous then he, and makest men as fishes of the Sea, as the creeping things that have no Ruler over them? They take up all of them with the angle, they catch them into their Net, and gather them in their drag, that is, the poor; & what follows, therefore they rejoyce and are glad.* The Lord condemns the rich men, because they got their Estates by wronging the poor, and by usury, and the like: therefore you had more need make restitution for what you have injured men, and fraudulently taken from them, then to rejoyce in it, or to build Hospitals, and make a great flourish in the world, to advance thy pride and vain glory. You may rejoyce in your lawful negotiations in buying and selling, and getting gain honestly, these you may rejoyce in: But you are not to rejoyce in goods ill gotten. If thou canst in buying or selling over-reach or circumvent a man, and when thou hast got a good penny-worth, then to laugh in thy sleeve, that's an evil, *Pro. 10. 14. It is naught, it is naught, saies the buyer; but when he is gone his way, then he boasteth.* In *Deut. 23. 18. I hate, saies God, the hire of a whore, or the price of a Dog to be for a sacrifice;* though the money

Levit. 6. 4.

mony in its self be good, yet because gotten by wickedness and uncleanness, the Lord abhors it; the Lord abominates those that bring their wickedness before him to rejoyce in. *Micah 1. 7. All the graven Images of Samaria were to be beaten in pieces, and all the hire thereof burnt with fire, because she gathered it of the hire of an harlot. When Ahab was heavy and displeased, because he could not have Naboths Vineyard, in 1 Kings 21. 7. Iezabel his wife did very wickedly, when she bid him rise up and be merry, because she would get the Vineyard for him.* It is a very ungodly practice to rejoyce in goods ill gotten, by cozening and defrauding the poor.

5. You must not rejoyce for the afflictions and sufferings of Gods people: this is that which the Lord condemned the Edomites for, in the Prophecy of Obadiah 12. *Thou shouldest not have rejoyced over the Children of Judah, in the day of their destruction, neither shouldest thou have spoken proudly in the day of distress, and so on: and so the Lord threatneth Mount Seir and Idumea for their hatred of Israel, and rejoycing over her in the day of her distress, Ezek. 35. 16. saies God, As thou didst rejoyce at the inheritance of the house of Israel, because it was desolate, so will I do unto thee, thou shalt be desolate, O Mount Seir, &c. Micah 7. 8. saies the Church there, rejoyce not against me, O mine enemies; for though I fall I shall arise, Prov. 17. 5. he that is glad in other mans calamities shall not go unpunished, Lam. 1. 21.*

6. You are not to make the miseries and sufferings of your very enemies to be matter of rejoycing to you, *Prov. 24. 17. Rejoyce not when thine enemy falleth, & let not thy heart be glad when he stumbleth. Loh was so conscientious in this particular, that he quite disclaimes any such practice, Job 31. 29. saies he, If I rejoyced at the destruction of him that hated me, or lift up my self when avil found him; neither have I suffered my mouth to sin by wishing a curse to his soul. Loh disavowes such courses as these: you ought not to make the afflictions and sufferings of the worst enemy you live in all the world, to be matter of rejoycing to you. Indeed, if you look upon them as the enemies of God, and of his Church, then you may rejoyce at their destruction as they are Gods enemies: thus*

Conclu. 6.

Sometimes
unfit o rejoyce
in lawfull
things.

thus David did, saies he, *I hate them that hate thee, yea I hate them with a perfect hatred.* You must hate no man as he is your enemy, or does an injury to you; but as he is Gods enemy, you ought to hate him, and to rejoyce at his destruction: neither of these six particulars ought to be the matter of a Christians joy.

6. Take this conclusion, that there are some times and seasons, wherein it is not expedient to rejoyce, even in lawfull things; I shall name them to you very briefly.

First, in dayes of publick and solemn fasting and humiliation, then *the Bride must come out of her Closet, and the Bridegroom out of his Chamber*; expressions of joy are then unseasonable.

Secondly, When a land is made desolate by wasting and ruining Judgements, *Esa. 24.8. All rejoycing shall cease, because the day of their captivity is drawing on. Ezek. 21. 10. A sword, a sword is sharpened, and also furbished, to make a sore slaughter, should we then make mirth? it contemneth the rod of my Son as every Tree.* As if he should have said, now the Sword is sharpened, and afflictions ready prepared for us, if we should now make mirth, were not this to contemn the Rod of God, and to account no more of his glittering Sword, then of a rod that grows upon a Tree? *Nehem. 1. 4, 5.* it is said of *Nehemiah*, that was the Kings Cup-bearer, though he were never sad a foretime in the Kings presence, yet when he heard that the remnant that were left of the captivity were in such great distress, the Wall of Jerusalem broken down, and the Gates thereof burnt with fire then he sat down and wept, and mourned, and fasted, and prayed before the God of Heaven, and would by no means rejoyce.

Thirdly, when the hand of God lies heavy on any particular man or Family wherein he dwelleth, it should be a house of mourning then, *Eccles. 7. 2.*

Fourthly, after some great defection or apostarizing from God; after you have fallen into some great and foul sin or transgression, then is no time to rejoyce. You have an excellent Text for this, *Hosea. 9. 8. Rejoyce not O Israel for joy as other people, for thou hast gone a whoring from thy God: other people*

people may rejoyce; but thou must not, because thou hast gone a whoring after other Gods: thou shouldst go mourning all thy life long, till the scandal were stopt, thy sin subdued, and thy soul reconciled. It is very observable of David; you read, after he fell into the sin of uncleanness, what a sad man he was a great while; saies he, *I have no quietness in my bones by reason of my sin, I roar in the disquietness of my heart*: but was all Davids joy gone? Yes; for though he had many mercies that might have promoted his joy, yet he could take no comfort in any. There were three circumstances more especially, that might have provoked David to break forth into worldly joy.

As first, he was a King, and sat upon a Throne in State and pomp, and dignity, and yet this could not chear up his spirits; but he lay humbling himself, and sorrowing in the dust.

And secondly, David was a Musician, a man cunning in playing upon the Harp, 1 Sam. 16, 17, 18. and yet the melody of his musick could not chear up his heart.

Thirdly, He was naturally a man of a merry constitution, David was of a ruddy countenance, and merrily disposed, and yet all these advantages could not make him rejoyce. His sin did so trouble him and deject him, lying upon his conscience, that though he were a King, a Musician, and of a merry temper, yet all these could not make him rejoyce, neither could he rejoyce till after his sin was pardoned. So much for the sixth Conclusion.

7. That a man whose natural temper is joyous, is exposed to several evils, as lust, lightness of spirit, abundance of discourse, to company-keeping, &c.

8. Take notice, that there may be an excess in spiritual joy, as well as in worldly joy. Though you may think this conclusion a very strange one, yet it is a true one: Christians should take heed that they be not excessive in their spiritual joy as well as in their worldly sorrow; and then they are excessive, when their spirituall joy makes them inconsiderate and rash in their undertakings, when it makes them wilfull and precipitant, and neglect

Psa. 38.

Psa. 31. 10.

Con. 7.

Con. 8.

lect their Callings, and live above Ordnsarces, and the like, in these cases spiritual joy is immoderate, which I shall prove to you by two places of Scripture: the first is in the 12. *Mtts 12, 14, 15. There were many gathered together praying in the house of Mary the Mother of John, and as Peter knocked at the door of the Gate, a Damsel came to hearken, named Rhoda; and when she knew Peters voice she opened not the gate for gladness; but ran in again, and told how Peter stood without at the Gate: the Damsel rejoiced so much that Peter was at the door, that she could not open the door, which was a sin in her, and her joy was excessive, because it made her inconsiderate, nor to open the door when Peter stood without knocking, she opened not the door for gladness: that is one Text to prove your joy may be excessive. Another we have in Luke 24. 39. This was spoken here after Christs Resurrection from the dead. When Christ came and stood in the midst of his Disciples (where they were together) and shewed them his hands and his feet which were pierced, that they might believe it was he, and that he was risen from the dead, it is said, *they believed not for joy.* This was a spiritual joy, when Christ had conquered death, and held and the grave, and was risen again from the dead, they rejoiced so much, that they could not believe it: one grace hindred and interrupted another; and therefore their joy was excessive. I speak this onely in reference to young Convents, they may have much sin mingled with their joy.*

And thus I have done with these eight Conclusions: I shall now proceed to the dispatching of the Queries which will be more usefull, in the prosecution of this Doctrine, *That Christians must not onely take heed of being excessive in their sorrow for worldly crosses: but also of being excessive in their joy for worldly comforts.*

S E R M. VII.

1. Cor. 7. 30, 31.

— *And they that rejoyce as though they rejoyced not.*

I Shall at this time briefly speak to these two things. First, I shall shew you when your worldly joy is excessive. And secondly, I shall lay you down some Rules, whereby to keep your joy within bounds.

Q. 1. When is worldly joy excessive and inordinate? and that I shall shew you in these 8. particulars.

1. Worldly joy is then excessive, when it interrupts godly sorrow for sin, when a man shall be of such a jolly and merry temper, that he cries out, hang sorrow, and cast away care; he will never be sorrowful again, or ever have any serious thoughts of sin; such a joy as this is excessive and sinful. When one grace justles out another, when worldly joy thrusts out sorrow for sin, then it is inordinate. Thus it was with *Belshazzar*, in *Dan. 5. 2.* He spent his dayes in mirth and jollity, quaff and caroused in the Vessels of the Temple, in one day he feasted a thousand of his Lords, and was merry through wine; but what was the issue of all? you may see in the 30. verse, *His heart was lifted up, and his mind hardened in pride*: his joy was excessive, but it hardened his heart, and hindered and interrupted him from mourning for sin. Thus *Saul* called for Musick, when he should have given himself to sorrow for sin, 1 *Sam. 16.* Why now Beloved, look into your own bosoms, though God allows you to rejoyce moderately in his mercies, yet if you be so taken up with joyes and pleasures, that you are averie from sorrow and serious thoughts of heart in remembrance of your sins, then your joy is excessive.

2. Your rejoycing in worldly comforts is then excessive, when it deprives and robs you of that fellow-feeling and compassionate affections which you should have toward the

Quest. 1.
Worldly joy,
when excessive
in 8. particu-
lar s.

Ans.

Sorrows and afflictions of Gods Church and people. This you have laid down as a mark of excessiveness of joy in *Amos* 6. 4, 5, 6. *They lie upon beds of Ivory, and stretch themselves upon their couches, and eat the Lambs out of the flock, and the Calves out of the midst of the stall: that chant to the sound of the viol, and invent to themselves instruments of Musick, that drink wine in bowls, and anoint themselves with chief ointments, but they are not grieved for the afflictions of Ioseph.* Israel here was wanton, and spent their time in pleasures and jollity; but they were not grieved for the afflictions of *Ioseph*: what is that? why, by the afflictions of *Ioseph* are to be understood the miseries of the Tribe of *Manasseh*, because that Tribe came from *Ioseph*: as the 10. Tribes that were called *Ephraim*, because *Ieroboam* the first King of the 10. Tribes, came of the posterity of *Ephraim*: and that one Tribe enduring great afflictions, as we may read, *2 Kings* 13. 7. under King *Ioshaphat*, the nine Tribes were not mourning for them; that was their sin, and therein their joy was excessive. Now Beloved, all you whose hearts do suggest this to you, that you live merrily in the world, and so spend your time in mirth and jollity, that it quite eats out all compassion and fellow-feeling in you towards the miseries and afflictions of the Church of God; that let Religion and the cause of God, sink or swim, and let the people of God stand or fall, it shall never trouble you, in this case your joy is excessive.

3. VVhen your worldly joy doth damp and dull your delight in God, and in spiritual duties; then is your joy excessive, when thy delight and relish in the Creature is as sweet as hony, but yet canst take no more joy in communion with God, in performing duties to him, and receiving grace and spiritual mercies from him, then there is taste in the whire of an Egge: this is a sign thy joy is excessive: as in *Iob* 21. 11, 12, 13, 14, 15. *Iob* speaks there of the wicked, that they send forth their little ones like a flock, and their Children dance: they take the Timbrel and Harp, and rejoyce at the sound of the Organ, they spend their dayes in mirth, and in a moment go down into the grave: here are jolly men indeed; they spend their dayes merrily; but what is the issue of all this? therefore they say

unto God, depart from us, for we desire not the knowledge of thy ways; what is the Almighty that we should serve him? and what profit should we have, if we pray unto him? Here you see their joy was excessive and immoderate, because it did damp their love and duty to God. All recreation should be as a whetstone to sharpen us to duty, as Physick to sharpen the stomach to relish food, not to clog and dull our appetite to spiritual things.

4. Your joy was excessive in that worldly comfort which you grieve too much in the loss and want of. A man never grieves too much in the want of any mercy, but he did rejoice too much before in the enjoyment of it.

5. Then your joy is excessive in outward comforts, when it makes you insult and triumph over the miseries and afflictions of other men that want those comforts that you enjoy. *Judg. 16. 20, 25. Sampson* (you know) when he discovered wherein his great strength lay, the *Philistins* cut off his hair, and then his strength was gone, and he became as another man; and the *Philistins* took him and put out his eyes, and bound him in fetters of brass, and made him grind in the prison-house, they made him their drudge and their slave, and the *Lords of the Philistins* gathered themselves together to offer sacrifice to Dagon, and to rejoice, and when their hearts were merry, they called for Sampson to make them sport: their immoderate joy did make them insult over this poor blind man in misery. Beloved, then is your joy excessive, when you make the afflictions of other men to be matter of your joy.

6. Your Joy is excessive when it is mingled with luxury and sensuality. Hence it is that you read so often in Scripture, of mens being merry with wine, in *1 Sam. 25. 36.* and as an Author observes, the same word in the *Hebrew* that signifies to be merry, signifies to be drunk, in the *43. Gen. last*; when mirth proceeds so far as to drunkenness and sensuality, then it is excessive.

7. When worldly joy breeds security and in-sensibleness of Gods judgements approaching any place, then it is inordinate. Thus *Ethiopia* was called the *rejoycing City that doeth securely*, *Zeph. 2. 16.* and hence it is, that in *Psal. 2. 11.* fear is

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2 Sam. 13.
28.
Luke 15. 23.
24.
Eph. 1. 10.

adjoynd to rejoycing; *serve the Lord with fear, and rejoyce with trembling.* And hence it is that *Absalom* when he would by treachery shed the blood of *Ammen*, gave this Counsell to his Servants, *When you see Ammon merry, then fall upon him;* as knowing, that when his heart was merry, he would then be secure. And so those in *Amos 6. 3, 5.* *That chant to the sound of the Viol, and drink wine in Bowles,* are said to be men that put far away the evil day, and were secure in their pleasures: and so these in *Esay 22. 12, 13.* *In the day that the Lord called for weeping and mourning, and baldness, and to girding with Sackcloth, behold joy and gladness, slaying Oxen, and killing sheep, eating flesh and drinking wine; let us eat and drink, for to morrow we shall die:* they would not believe the prophet that foretold them the Judgements of God that were coming upon them; but in scoffing and jeering manner, said one to another, *let us eat and drink, for to morrow we shall die.* And so again in *Esay 56. 12.* *Come ye, say they, I will fetch wine, and we will fill our selves with strong drink, and to morrow shall be as this day, and much more abundant:* they feared not want nor alteration of their condition; which security of theirs declared their joy to be excessive and inordinate.

8. When men will run to worldly joyes and pleasures, to still and stifle the troubles and terrors of their consciences.

When a man shall have a conviction upon his conscience, which troubles and perplexes him for some gross evill he hath committed in his life, and shall then run to his recreations or pleasures, or get amongst jolly Company, to cast away and shake off these troubles that are upon him: this shews his joy is immoderate. And thus *Saul* did discover a jovial and sensual spirit, *1 Sam. 16. 15.* *when an evill spirit from the Lord troubled him,* that is, when he had some guilt and terror lying upon his Conscience, then he commanded his Servants to seek him out a man skilful in Musick to play before him; but he had been better to have gone to prayer upon his knees, then to call for Musick, and run to sensual delights to remove his trouble. And thus it was with those Idolaters that sacrificed their Children unto *Moloch*, they had Instruments of Musick, but what to do? why, first, it was to drown

drown the cries of their Children; and secondly, to provoke them to merriment and jollity, that their Consciences might not trouble them for so cruel a murder as the sacrificing their Children. Why (now Beloved) you that can when a Sermon hath come home to you, and toucht you to the quick, and the word of God hath come with power, and wrought effectually upon you, to the discovering and convincing you of your sin; If you then run to your recreations and pleasures; to company-keeping and Stage-playes, or the like, to divert your thoughts from your sins, and remove the terrour and trouble of your conscience; This is a sign your joy is excessive and sinfull; indeed this is the way rather to increase then to quiet the checks of conscience. The Pellican to put out the fire, flaps it with her wings, and so instead of putting it out, kindles it the more, and burns her self; so do those that seek by worldly pleasure and jollity, to stifle the checks of conscience. And thus I have very briefly run over these 8. particulars, to shew you wherein a mans worldly joy for outward comforts is excessive.

I have onely now a second thing to run over, and then give you a short use, and so have done.

2. What Rules and directions can you prescribe us to keep our worldly joy for outward comforts within bounds.

Ans. I shall give you 3 or 4.

I. Consider, that you have better things to rejoyce in, then any thing here below; thou hast better objects to transport thy soul with joy, as thy reconciliation with God; communion with Christ, the comforts of the Holy Ghost; assurance of the pardon of sin, the justification of thy person by the merits of Christ, the sanctification of thy nature by the spirit of Christ. Thou hast thy election, vocation, redemption, glorification, thou hast all these objects to provoke thy joy, and to fasten thy delight upon. Would any man rejoyce and delight himself in Counters, if he might have so many pieces of Gold in the room of them? or would any man delight to rejoyce so much in Pibbles, if he might have as many Pearls for them; or in a flint stone, that hath a Diamond? (O Beloved) you have things of more worth then any thing

Querie 2.

Ans.

Directions for moderating our joyes in worldly comforts.

in this world to rejoyce in. There is a great deal waster difference between the things of Heaven; the mercies of eternity, and these outward comforts here below, then there is between Brasse and Gold, between Pibbles & Pearls, between the Sun and a Candle. Therefore consider, I have a God and Christ, Heaven and happiness, pardon, reconciliation, sanctification, Justification, redemption, and glorification. I have all these to fix and place my Joy upon, and therefore why should I rejoyce so much in the things of this world? The Disciples of Christ thought themselves some body, and were puffed up because they could cast out Devills, and work miracles; but saies Christ to them, *rejoyce not in that the Devills are subject to you; but rejoyce that your names are written in Heaven*, Luke 10. 20. the more any is taken with the estimation and contemplation of the Joyes of heaven, the less he will be in the valuation and admiration of comforts here on earth. The higher you stand, the less you see things below: will any rejoyce in the light of a Candle, when he sees the brightness of the Sun shining in its full strength? It is a Rule amongst Divines, that as Physicians, when a man bleeds at nose, to stop and make a diversion of the blood, will open a vein: so the way to keep your worldly Joy from being excessive, is seriously to ponder and consider what great cause you have of spiritual joy and rejoycing, and this will divert your joy from worldly objects. To turn all the affections on the right objects, is the way to keep them from being excessively bent upon the wrong; fear God, and you will not fear men; love Christ, and you will not over-love the Creature; weep for sins and corruption, and you will not mourn too much for outward crosses; rejoyce in spiritual things, and you will not joy over-much in temporalls.

2 Rule.

Heb. 11. 38.
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2. If you would be kept from excessive joy in outward comforts, consider, that nothing here below is worthy of your joy: the world is not worthy of a godly mans affections; and therefore saies *Amos* in *Amos* 6. 13. *why do ye rejoyce in a thing of nought? the world is as nothing; the fashion of this world passeth away*; it is not worthy of a Christians joy. *Acts* 25. 23. when *Agrippa* came to the court of Judicature to judge *Paul*,

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it is said, he came *with great pomp*: but in the original it is, he came with a meer fancy, all the honours, and riches, and bravery of the world are but meer fancies, very unworthy of a Christians joy.

Μετὰ πολλῆς
φαντασίας

3. Consider, that the more you rejoyce in any outward mercy, the less you will rejoyce in the God of your mercies: the more you rejoyce in your comforts, the less you will rejoyce in the God of your comforts. And therefore excessive joy in outward comforts is no less then robbery, you deprive God of that which of right belongs to him.

4. Consider, that thou spoilest thy mercies by rejoycing too much in them, you provoke God to take away that which you so much rejoyce in. I may very fully compare rejoycing in your mercies to a posie in your hand: Now you know, if you handle a posie gently, and smell to it now and then, it will continue fresh and fragrant a whole day together; but if you crush it in your hand, and are continually smelling to it, it will die and wither the sooner. So the more you rejoyce in the things of the world, the sooner they will forsake and leave you, whereas if you did use them gently, and joy in them moderately, and not affect them so much, you would enjoy them more, and keep them longer with you.

5. Consider, that if you rejoyce over-much in those mercies you enjoy, you will grieve and sorrow over-much in the want of those mercies when God shall take them from you. If you would live with such weaned affections from the world, that the comforts of it might be but as the Gloves to your hands, then you would easily part with them, without any great trouble; but if you love the world so dearly, and the comforts of it cleave so close to you as the skin to your flesh, you will not part with them but with a world of grief, and a world of pain and trouble. And thus I have done with the second querie, I have but a word of application, and so I shall conclude.

And the use that I shall make of it shall be by way of caution in four or five particulars.

Applicat.

1. Is this so, that Christians must take heed that they do

Caution 1.

I

not

not exceed in their worldly joy : then do so much honour to Christianity, as to let it appear, that it does bear a greater sway and authority over your affections, then any thing in the world besides. Let Christianity be so far honoured by you, as to have your love, and joy, and sorrow, and all your affections regulated by it.

Cant. 2.

2. Never be prejudiced against Religion, as if that were an enemy, or any way destructive to your worldly joy; for it doth not extirpate, but regulate your joy. It is not a weeding-hook to pluck up and root out your joy, but a Pruning-hook to moderate and rectifie your joy; oh do not therefore entertain hard thoughts of Religion.

Cant. 3.

Take this caution, you that are Christians, do not disparage Religion to the world, in abridging your selves of that lawful joy and comfort that God hath given you, and his word allows you, in the mercies and blessings of this life; for a Christian to hang down the head, and pull in the lip, to have tears in his eyes, and sorrow upon his heart, not to have a cheerefull look, nor a comfortable word, this disparageth and laies a scandal upon Religion; and therefore do not abridge your selves of the lawfull joy in the Creature that God allows you. I remember *Calvin* saies; that because he was such a pensive and sorrowful man, the Papists would not embrace his Religion, he being too sad and mournful.

Cant. 4.

4. Take heed likewise of too much jollity. As you must take heed of a sad disconsolateness: so you must take heed of a lightness of spirit, of too much jovialness; you must as it were cut a hair in two, neither be too sad; nor yet too joviall.

Cant. 5.

5. Take heed of ever running into worldly joy and pleasures, to expell and drive away trouble in your mind. You that use such base shifts and unlawfull means to quiet your Consciences, and to remove terrour of mind; it is the ready way, rather to trouble and disquiet, then to appease your Consciences. You that in your sorrows give your selves to mirth and pastime; and merry meetings, thinking thereby to drive them away, you do rather increase and augment them. Just like the *Pelican*, of whom it is reported, that being nat-

turally

rurally afraid of fire, the shepherds are wont to carry some Coles, and lay them by her nest, and the poor silly Creature, keeps a fluttering with her wings, thinking thereby to extinguish and put them out, but does inflame and kindle them; and by this means the fire burns both her nest and self too. So for us to go to worldly joyes and pastimes, to quench the sorrow and trouble of our minds, is the ready way rather to increase then remove our grief.

S E R M. VIII.

1 Cor. 7. 30.

And they that buy as though they possessed not.

WE now come to third part of the Apostles direction, in these words, *and they that buy as though they possessed not.* I shall spend onely two or three Sermons upon this third branch, and then come to the latter part of the Apostles direction, *and they that use this world as not abusing of it.* We shall begin with the first. If your livelyhood and subsistence consists in buying and selling, in turning and winding of mony, then your duty is, *so buy as if you possessed not*; whether you buy or sell, for both are included in this phrase, whatsoever you get by buying and selling, and trading in the world, you must have your hearts so weaned from what you have, as if you had got nothing at all; *they that buy, must be as if they possessed not.* Possess your wealth you may, but you may not be possessed by it. *rebus non meo, sed commodo,* said Seneca.

And here (Beloved) being to preach in a City of trading, and to an auditory that live by buying and selling, and trafficking in the world, I shall a little enlarge my self upon this point. But before I come to handle it directly, I shall draw out such collaterall Doctrines as the words will afford. As first, from the consideration of the scope that the Apostle

aims at in bringing in of this expreſſion, *they that buy as if they poſſeſſed not*: the Apoſtle had all along before in this Chapter ſpoken of Marriage, and the duty of people in that eſtate: and here he treats of trading, of buying and ſelling; from whence I note.

Doct. 1.

1. *That thoſe to whom God hath given a charge and a Family, he commands them more eſpecially to buy and ſell, to be diligent in their Callings, for the maintenance of thoſe that belong unto them, 1 Tim. 5. 8. He that provides not for his own, and eſpecially thoſe of his own houſe, hath denyed the faith, and is worſe then an Infidel.*

Doct. 2.

2. From the variety of the matter the Apoſtle here handles, whether men are in an afflicted and ſorrowful or in a prosperous and joyful condition, whether they buy or ſell, or what ever their condition be, here is matter of advice for them; from whence I note, *That the Scripture is large, and reaches to the ſeveral and various Callings and conditions of men in the world.* There is not any Calling, condition, kind or ſex of people in the world, but there are either general or particular directions that the word of God affords them; and therefore well might the Pſalmiſt ſay, *Thy Commandments are exceeding broad, Pſal. 119. 96.*

Doct. 3.

3. From the term the Apoſtle here uſeth, *they that buy*: now buying you know is a giving a valuable ſumme of money for a Commodity, which the ſeller hath profit and advantage by: hence I may note, *that the Apoſtle was againſt the Doctrine of community, or having all things common amongſt men:* the very mention of buying and ſelling, intimates and denotes a propriety in what a man hath. *A man hath a propriety in his Eſtate, or whatſoever he hath lawfully gotten;* and therefore the Doctrine of Court-parasites, w^ho ſcrue up Monarchy ſo high, as if the King may by power and force take away all that a Subject hath, is falſe and erroneous. This is tyranny, and not Sovereignty. And hence it was, that *Ahab*, though he were a covetous King, yet he would not take away *Nabobs* Vineyard by force and violence, but would buy it of him: this therefore makes againſt a community, for buying and ſelling argues a propriety in the ſeller of what he hath.

4. And

4. *And they that buy as though they possessed not; I observe from them further, That a man may lawfully get wealth, and lay up an Estate by his Trade and Calling.*

Dott. 4.

5. Observe further, That when a man hath gotten an Estate, and much wealth and riches by Trading, buying and selling in the world, yet they must use them with such weaned affections from them, as if they had gotten nothing at all.

I do not intend to insist particularly upon any of these points, but shall draw out two generall Doctrines from the whole bulk and body of the Text.

They that buy: the Apostle does not only prescribe Rules about marriage, and to men in a conjugall estate; but likewise about buying and selling, and negotiating in the world: from whence observe,

That Christians ought to take heed, that they do not transgress Scripture Rules in buying and selling.

Dott.

2. *And they that buy as though they possessed not; from whence observe.*

That Christians ought to carry such weaned affections to what they have gotten by buying and selling, as if they possessed nothing at all.

Dott.

I shall be but brief in this latter point: but shall expatiate, and be more large in the former, *That Christians should take heed that they do not transgress Scripture Rules in their buying and selling.*

And now Beloved, will you follow me a little, and lend me your attentions in the handling of this point: I shall this morning lay you down some Scripture Rules which are to be observed in buying; and in the afternoon shall give you some Scripture Rules, which you are to take heed that you do not transgress in selling.

1. I shall spend this hour in giving you ten particular Scripture Rules, which you are to take heed that you do not transgress in your buying. As

Several Scripture Rules and Cautions concerning buying.

1. If you would not transgress Scripture Rules in buying, then take heed that you do not discommend these commodities that you are about to buy, thereby to bring down the price

price of the Commodity, and so to get it cheaper, and for less then it is worth. There is a known place for this in *Prov. 20. 14. It is naught, it is naught* (saith the buyer) *but when he is gone his way, then he boasteth.* In *Solomons* time, men were so wicked, that when they came to Market to buy any thing, the buyer would say, it is naught, it is naught, though the Commodity were very good and vendible, and the price demanded by the seller, reasonable; *but when he is gone thence boasts,* that is, he boasts of what a good pennyworth he had, and what a good Bargain he had made, or the like. This then is the first caution, in buying a Commodity, do not discommend it; thereby to have it cheaper, when it is good and vendible.

2. Do not make Vows and Protestations that you will give no more for a Commodity then what you have first offered, when afterwards you must, and do give more. This is a common practice among men, to come to a Shop, and bid money for a Commodity; and the buyer to say, I will not give a penny more, and the seller not to take a farthing less; and yet both the buyer gives more, and the seller takes less, then what the one first bid, and the other first profered it for. This though frequently practised, yet cannot be justified. It is a very palpable lie, and a great sin, and therefore take heed of it, if once thy promise be past, thou art bound up, thou sinnest if thou givest a penny more.

3. Do not give counterfeit money for those Commodities you buy. It is said of *Abraham*, whose just dealing and actions are recorded to be an example and pattern to succeeding Generations, when he was to buy the field of *Machpelah* of *Ephron*, the Son of *Zohar* the *Hittite*, *Gen. 23. 16.* the Text saies, *he gave him for it 400 shekels of silver, current money with the Merchant;* and therefore (beloved) you transgress Scripture Rules, in buying Commodities, if you give brasse money for silver, or counterfeit Gold for right, when you know it to be so: it is no better then meer cozenage. I mention this, because there is a world of deceit now amongst us, in paying base and counterfeit money.

4. Observe this Rule, do not give for a Commodity less then

then in your Conscience you think it is worth ; it is an oppression in buying, when you seek to bring a Commodity under its due value : you ought to give for it as much as in conscience you think it is worth. And thus did *Abraham*, when he was to buy the Cave of *Machpelah* of *Ephron*, saies he, *I will give thee the worth of it in money* : and so *David* when he was to buy the threshing floor of *Ornan* the *Iebusite*, saies he, *Give me the floor ; and I will give thee the full value of it*, 1 Chron. 21. 22.

Gen. 23. 9.

5. Do not long defer the time of paying for those Commodities you buy upon trust, when thou hast wherewith to pay it. This Rule you have in *Prov. 3. 27, 28. Withhold not good from them to whom it is due, when it is in the power of thine hand to do it : say not to thy Neighbor, go and come again, and to morrow I will give thee, when thou hast it by thee* : this is spoken here in reference to buying and selling. When a man hath sold a Commodity, and is forced to go again and again for his money, and yet cannot get it. That this is the meaning of the phrase, appears by these words, *Withhold not good from them to whom it is due* : though this Text be referred to works of mercy, yet it hath relation likewise to Trading in the World or buying of Commodities. If you owe a man money for a Commodity you have bought of him, you ought to pay what you owe, and not let the Creditor come day after day for his money, and yet go without it, when thou hast it by thee. This niakes against Bankrupts that borrow money, take up goods, and make no conscience of paying what they owe for them : if men had but any sparks of ingenuity and good nature in them, they could never be jovial and jolly in the world, when they have not paid every man his own. *Phocion* would not feast till he had paid *Callicles* what he owed him. *Elisha* the Prophet was so conscientious in this particular, that when he made the poor Widows oyl to increase in the 2 *King. 4. 7.* he bid her sell it, and first pay her debts, and then live she and her Children upon the rest. It is laid down as a badge of a wicked man in Scripture, not to pay what a man oweth, *Psal. 37. 21. The wicked borroweth and payeth not again.* To borrow money, or to buy a Commodity,

modity, is all one; it is the Character of a wicked man to owe money, and not to pay it.

6. Do not engross a Commodity, my meaning is, do not buy all of a Commodity into your own hands alone, that none shall have any beside thee, that, by that means you may sell it at your own rate: this is a great oppression, destructive to a Common-Wealth, and all Trading therein. You shall find the Scripture condemns this in *Prov. 11. 26.* it is spoken in reference to Corn-mongers, those that had money enough to buy great quantities of it. Saies the Text, *He that withholdeth Corne the People shall curse him; but blessing shall be upon the head of him that selleth it.* There were at that time Corn-mongers, that when Corn was cheap, would buy up all they could get, and keep it till it grew dear again, they would withhold their corn till it was dear, and then sell it. Now saies *Solomon*, he that does thus, *the People shall curse him but he that selleth it the people shall bless him*: so that it is no sin in it self to engross a Commodity, if you sell it cheap and at the ordinary rate, this is no sin; but for a man to engross a Commodity, meerly to advance and enhance the price of it, this is such an oppression that the people shall curse the man that does it. Men in this case of ingrossing, may be very well compared to the great Oak, which does so spread and dilate its branches, that no little Tree can thrive under it. So do many men so much engross Commodities, that poorer men cannot live by them, which is a gross oppression, and a great wickedness.

7. If you would not transgress Scripture Rules, do not in buying a Commodity take any advantage of the mistake or oversight of the seller. As suppose you should come to a Shop, and there buy so many yards of Cloth, and the Shop-keeper should either give you more Cloth then is your due, or take less money of thee then is his due, you must take no advantage against him in this particular; for if you take any thing more of him then you have bought, it is theft; or if you give him any thing less then you bargain for, it is theft. And this you have in *Gen. 43. 12.* *Jacob* when there was a Famine in the Land, he sent his Sonnes into *Egypt* to buy Corn, when they

they came there, *Joseph* knowing his Brethren, what does he do but put the money they brought for their Corn into the mouth of their Sacks again, and sent them home? where when they found their money in their Sacks, they told their Father of it, who bid them go back again, and carry him the money they brought away in their Sacks mouth, for saith he, *per adventure it was an over-sight*. Here was conscientiousness, when a man shall either give thee more then is thy due, or thou give him less then is his due, in neither of these cases must you take advantage against him; for if you do, the Lord looks upon it as no better then cozenage and deceit.

8. In buying Commodities, do not merchandize upon the Lords day. It is true, in case of urgent necessities, as for the maintenance of life, either in man or beast, it is lawful; but for buying of those things of which there is no necessity, and you may well be without them till *Munday*, in this case you sin, if you buy any thing on the Lords day, that's Market day for heaven. *Nehem. 10. 31. Nehemiah* entred into an Oath, and the people with him, *that if any of the people of the Land bring ware, or any victuals on the Sabbath-day to sell, that they would not buy it of them on the Sabbath-day*. Now though some may be ready to object, and say, that this was the Jewish Sabbath here spoken of, wherein they were so strict: I answer, it is true, it was; but yet neither does the Gospel give you leave to profane the Christian Sabbath, but ought now to be kept as strictly as it was then. And therefore Beloved, I cannot see but it is a sin for men to buy either wine, or pepper, or mustard, or any other such like trifle, that they may well be without, it must needs be unlawfull and sinful; to buy any thing that you may well be without, in that case you sin, if you buy upon the Lords day; and therefore let me intreat you, rather to want such trivial things, then to transgress Scripture Rules, in buying of them upon this day.

9. Do not in buying of a Commodity, work upon the necessities of a poor man that hath need of money, to make him sell it at such low terms, as he cannot live by it: this is a very great sin and oppression. Many times rich men do work upon the necessities of the poor, for they must sell off their Com-

modities, it may be to buy bread, or more materials to set themselves at work upon: now they will not buy their Commodities, unless they may have it cheaper then they can afford it: this is a great oppression: therefore in *Levit. 25. 14.* it is said, if thou sellest ought to thy Neighbour, or buyest ought of thy Neighbour, ye shall not oppress one another. There is an oppression in buying, as well as in selling, when a man does work upon the poverty of a poor man, and will make him sell cheaper then he can afford it, or else, will not buy of him at all. O Beloved, how few are there in the world, that are conscientious in their buying in these regards.

1. If you would not transgress Scripture Rules in buying, then take heed that ye do not buy those things that are not fit and allowable to be bought and sold: as first, do not buy spiritual things, as the gifts of the Holy Ghost, Church-livings, &c. for these are not things to be bought. This is call'd *Simony*, *Act. 8. 20.* When *Simon Magus* would have bought the gift of the Holy Ghost, *thy money perish with thee*, said Peter, *because thou hast thought that the gift of God may be purchased with money.* 2. Do not buy stolen goods, they are not meet to be bought: If thou knowest that the goods which are to be sold, are stolen goods, they are not to be bought; but rather to be restored. I am afraid that this is a sin that many men do not make conscience of in this City as we use to say, the receiver is as bad as the Thief; so let me tell you the buyer is as bad as the Thief likewise.

3. Do not buy Monuments nor reliques of Idolatry, as Crosses, Beads, Crucifixes, Images, and the like, these ought not to be bought.

4. Do not buy men for slaves: this is that which is reprov'd *Amos 8. 6.* *That we may buy the poor for silver, and the needy for a pair of shoes.* So in *Dent. 27. 7.* *If a man be found stealing of any of his Brethren of the Children of Israel, and maketh merchandise of him, or selleth him, then that thief shall die: thou must not steal a man and sell him.*

And thus you see I have gone over very briefly these ten particulars. And O Beloved, let me tell you, the fear of my heart is, that there are few of you that keep within bounds

in these particulars; but in one of other of them you have transgressed in your buyings.

I shall only now make a short use of what hath been said, and so have done: First, then by way of exhortation, in the fear of God, all you that buy and sell, and trade in the world, take heed of these Rocks, split not your souls upon them. I shall shew you in the afternoon, what you get by unjust practices; and therefore avoid such courses; and let me exhort you in buying Commodities, amongst all your buyings in the world, let me intreat you to buy that which Solomon bids you buy, namely, to *buy the truth and sell it not*; and that which Christ counsels you to buy, *come buy of me gold that ye may be rich; and white Raiment that ye may be clothed*; and buy that which the good Merchant sold all that he had to purchase, namely, the Pearl in the field: So do you sell all you have to buy this Pearl of great price the Lord Jesus: but do not mistake me, when I bid you buy spiritual things, do not think they are to be purchased with money, but I would have you labour and endeavour after them. *Esa. 55. 1. Ho every one that thirsteth, come ye to the waters; and he that hath no money: come ye, buy and eat, ye come buy wine and milk, without money, and without price*: these are not to be bought with money, but by labours and endeavours, and earnest prayers unto God for them: you must give the rags of your sin and corruption, for this white raiment of Christs righteousness. Oh let not the Market-dayes of your souls slip over without buying some think for your souls good: buy the truth and sell it not, buy the Pearl of grace, look after spiritual things, do not think the things of the world to be worth so much, and grace and Christ, Heaven and happiness, and glory, worth nothing. There is nothing here below but we may give too much for, we may buy gold too dear; but we can never buy Christ and grace too dear, we can never give too much for them; one hours enjoyment of Christ will infinitely recompence all the troubles, and miseries, and losses we undergoe for him here; and therefore Beloved, do not spend so much time, and take so much pains for these transitory things here below: these complemental and circumstantial pieces

Use 1.

Prov. 23. 23.
Rev. 3. 18.

Mat. 13. 44.

of felicity, and spend so little time, and take so little pains after those professions, and essential points of happiness, the getting an interest in Christ, in his righteousness, merits, and satisfaction. *Diogenes* taxed the folly of men in his time, *quod res pretiosas minimo emerent, venderentque vilissimas plurimo*: they valued the most precious things little, and the most vile at a great rate. Woe to those that stop Religions Trade. *Luke 11. 52. That take away the key of knowledge, neither entering in themselves, nor suffering those that would.*

2. If this be so, that we ought not to transgress Scripture Rules, in buying Commodities, then let this be matter of humiliation to any of you that the word of God hath met with this day. O Beloved, go home and humble your souls before God and bless his name, that the word hath found out your transgressions: Beloved, go home and do no more so wickedly: if you have in any of these particulars transgressed Scripture Rules, go home and acknowledge your sins unto the Lord, and reform your lives, lest the Lord breath a curse upon what you have gotten, and say of your tradings, as he did of those in *Ezek. 28. 18. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, and by the iniquity of thy traffique: therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee; lest the Lord say, when thou hast gotten so many baggs in thy chest, and so much wares in thy shop, that these are but the fruit of thy sins, and the price of thy soul, and that thou shalt have dearth and damnation into the bargain.*

SERM. IX.

S E R M. IX.

1 Cor. 7. 30.

— And they that buy as though they possessed not.

I Come now to the other particular, that you take heed if you do not transgress Scripture Rules in selling Commodities. And as the Scripture is very large in laying down Rules concerning buying: so likewise it is not wanting in laying down Rules and directions in reference to the selling of Commodities; I shall name to you nine or ten of them.

1. If you would not transgress Scripture Rules, do not needlessly multiply words in selling a Commodity. The Scripture is large in this particular, As *Gen. 23. 15.* when *Abraham* was to buy the Cave of *Machpelah* of *Ephron*, there was but one word between them, *Ephron* said it was worth so much, and *Abraham* presently gave it him. So *Zach. 11. 12.* *If you think good,* says God, *give me my price, and if not, forbear.* Multiplicity of words is needless. *In a multitude of words,* saith *Solomon,* *there is sin.* As in ordinary discourse, so in commerce, in a multitude of words is sin. I do not speak this as if I would have men stupid and blockish in a shop; but they should not be lavish and frolick, and frothy in their speeches.

2. Do not multiply words in commending and overpraising your Commodity, when you know in your conscience, that there is a flaw or a fault in it: this is a vicious carriage in a seller, when he uses abundance of fine words to set off a bad Commodity. As it is a sin in the buyer, to say it is naught, it is naught, so in the seller, to say it is good, it is good, when it is not so.

3. Sell not your Commodities by false weights or measures; do not keep a deceitful balance, or a deceitful measure. *Amos 5.* There the Lord reproves those that set forth wheat, making the *Ephah* small, and the *Shekel* great, and falsi-

Scripture
Rules concern-
ing selling
Commodities.

Prov. 14. 19.

falsifying the ballances by deceit. So in *Prov. 10. 20.* Divers weights and divers measures, both of them are alike abomination to the Lord; that is, the Lord hates and abhors those men that use, and sell by those weights and measures that are not good; and therefore the Lord gave a special Law to all that did follow trading in *Israel*, in *Dent. 25. 15, 16.* that they should use no deceit in their weights and measures, in the 13. and 14. verses, *Thou shalt not have in thy bag divers weights, a great and a small; thou shalt not have in thy house divers measures, a great and a small; but thou shalt have a perfect and a just weight, a perfect and a just measure shalt thou have; that thy days may be lengthned in the Land which the Lord thy God giveth thee; for all that do such things, and all that do unrighteously are an abomination unto the Lord thy God: which is not to be understood of divers sorts of weights, as pounds, ounces, ells, yards, &c. or of many of the same sort, if of the just size; but of divers weights of the same sort of an unjust and unequal size. And therefore beloved, take heed of unjust and false weights or measures: Mich. 6. 10. saies God there, Are there yet the Treasurers of wickedness in the house of the wicked? (money that is gotten by unjust weights and measures, are called the treasures of wickedness) and the scant measure that is abominable.*

4. You are to make conscience, not only that you do not speak falsely, but also that you do not speak equivocally. It is an observation that one hath upon these words, *Let no man defraud his Brother;* saies he, many Tradesmen, though they will not lie, yet they will equivocate. Many men to put off a Commodity, will have a partner, or some friend or other to bid them money for it, and then the next Customer they have for it, they will tell him that but even now such a man offered so much for it, to draw the buyer to give so much; and then they will say it cost me so much, when it may be, they had Commodities of a higher price, and greater value amongst them at the same rate, and perhaps they have a great deal of time allowed them for the payment, whereas the buyer pays ready money; and many such like equivocations to deceive the world withall.

5. Do not in selling a Commodity, work upon the ignorance or simplicity of the man that comes to buy that Commodity of thee. If thou perceive that he is unskilful, rather use him the better then the worse, *Zeph. 1. 9.* God threatneth to punish the young men that leap upon the threshold, and fill their Masters houses with violence and deceit: and so in *1 Thes. 4. 6.* saies the Apostle, let no man go beyond or defraud his Brother in any matter, for the Lord is the avenger of all such. So in *2 Pet. 2. 3.* the Apostle speaking there of corrupt teachers, saies he, through covetousness shall they with fained words make merchandise of you: thus do false Tradesmen in their Shops. It is a great sin for a man to work upon the ignorance of the buyer thereby to advance the price of a commodity.

6. Take heed you do not embase a commodity from its primitive and original goodness and excellency, that so you may get the more by it. This the Scripture condemns in *Amos 8. 6.* They sell the refuse of the wheat. The Corn-mongers would pick out the best grains, and then sell the refuse, which God reproves and condemns them for. And this the Prophet alludes to in *Esa. 1. 23.* Thy silver is become dross, thy wine mixt with water; they mingled wine with water, and dross with silver: the Scripture condemns the debasing a commodity from its primitive goodness, and yet to sell it at the full price and value of the best.

7. Be not amongst the first that shall raise the Market, and enhance the price of a commodity. This I hinted in the morning to be a very great miscarriage. In *Prov. 11. 26.* He that withholdeth Corn, the people shall curse him; but he that selleth it, the people shall bless him. It is a great oppression in a Commonwealth, for men to raise the price of corn, or any other commodity, when there is no necessity of it.

8. Be not so eager and intent in selling your commodities, as not to content your selves to trade upon the six dayes of the week; but you must sell upon the Sabbath day too. Be not like those in *Amos 8. 5.* that say, When will the new Moone be gone, that we may sell corn; and the Sabbath, that we may sell forth wheat? These greedy covetous muck-worms were so bent upon their gains, that the six dayes of the week were not enough.

Neh. 5. 2; 3.

enough for them, but they would sell upon the Sabbath too, *Neh. 13. 21.* this is that which *Nehemiah* was so careful to reform, when the Merchants came into *Ierusalem* to sell their commodities on the Sabbath day, he resisted against them, and contested with the Nobles of *Juda*, and said unto them, what evil thing is this that you do, and profane the Sabbath day; and he told the Merchants and sellers of all kind of wares, that if they did so again, he would lay hands upon them: so that from that time forth they came no more on the Sabbath. This condemns your common tripling-houses, and small retail trades, that make nothing of selling small trifling things upon this day, which is a great sin.

9. When your cozenage and unjust dealings in your sellings are found out and discovered, do not justify your selves in your deceit. Many men, if you come and tell them that they sell dearer then others, they will not be perswaded to it, or if you tell them the commodity you bought of them is not good, they will say it is as good as can be afforded of the price, like those in *Hosea 12. 7.* *Ephraim is a Merchant the ballances of deceit are in his hand, he loveth to oppress, yet he saies, I am become rich, I have found me out substance, and in all my labours they shall find no iniquity in me, that were sin.* Though the ballances of deceit were in his hand, yet saies he, none can accuse me of sin or iniquity in my dealings.

10. Do not sell those commodities that are not vendible, nor fit to be sold. As first,

1. Spiritual things they are not to be sold; *Simon Magus* when he would have purchased the gift of the Holy Ghost with money, saies the Apostle, go thy way, and thy money perish with thee.

2. And so monuments of Idolatry, Crucifixes, Images, Beads, Conjuring Books, and the like, these are not fit to be sold; *Act 19.* Many of them that used curious arts, came and brought their books and burnt them, and the price of them was valued to be 50000. pieces of silver. These books here spoken of were Conjuring-books, and though they were of so great value, yet they would not sell them but burn them.

3 Do not sell men for slaves. *Deut. 24. 7.* If a man be found stealing

stealing any of his Brethren the Children of Israel, and maketh merchandise of him, or selleth him, then that thief shall die, and you shall put away evil from you.

4. And again, you must not sell your self, as *Ahab* did, to work wickedness; and thus witches sell themselves to the Devil, to be his Servants; and thus do all licentious and loose livers. Remember Beloved, *you are not your own, but are bought with a price*, even with the precious blood of Jesus Christ, and therefore you must glorifie God in your souls and bodies that are his.

5. You must not sell stollen goods, these are not saleable: as men should not buy, so neither should they sell stollen goods.

And 6. You must not sell any thing that cannot be made use of without sin, as stuff to paint faces with, and such like: It is true, a man may sell those things that accidentally may be sinfull in the using of them; but we must not sell such things as are onely for sinful uses.

And thus I have done with these ten particulars, wherein you must not transgress Scripture Rules in selling.

I shall now handle some cases of conscience touching trading, and commerce in the world.

As first, the buyer may say, How shall I know when I buy a Commodity too cheap? and the seller may say, How shall I know when I sell a Commodity too dear?

I answer, that though it is true, the Scripture is not express, how much you should get, whether a penny, or two pence, or 3. or 4. more or less, in a shilling: yet your gains ought to be no more then what is ordinarily gotten in such Commodities by men of your own Trade: as the Market goes, and as ordinarily things are valued in the place where you dwell, those rates you ought to take.

2. Sell as those men do that are most consciencious in their waies, as far as they go you may go.

But may not a man in some cases sell a Commodity for more then it is worth?

In some extraordinary cases it is lawfull: as first, in this case, as suppose a man hath a quantity of goods by him, and

Cases of Conscience concerning buying and selling.

Obj.

Ans.

In what cases
a man may
take more for
a Commodity
then it is
worth.

2 King. 6. 25.

Case. 2.

Ans.

Whether it be
lawful to sell
dearer for
time, then for
ready money.

Ans. 1. If a man
sell a Commodity
for time, then for
ready money.

1 King. 21. 2.

God by his providence orders it so, that that place where he dwells be besieged, so that those Commodities are very scarce, in this case he may warrantably advance his price: thus it was in the Siege of *Samarina*; an Asses head, and Doves dung were sold for a great price, whereas before they were worth nothing; but when the occasion is removed, the Commodity must fall to its former price again.

2. If a man be solicited and importun'd to sell a commodity which he is unwilling to part withal, and cannot well spare without damage to himself; yet being overcome with importunity, is content to let his neighbour have it, in that case he may take more for it then it is worth; but in a usual and ordinary way of Trade, it is a sin to take more then is the common custom of the place to give.

3. Whether if a man sells a Commodity for time, is he bound to sell it as cheap as if he sold it for ready money.

Mr. *Parkins* in his first Volume upon the eighth Commandement determines the case, and conceives it to be a sin to sell dearer for time, then for ready money; but certainly this opinion is not consistent with the Rules of reason, and therefore I shall give you my judgement in this particular.

1. Then I conceive it no breach of equity in trading, to take the more for a commodity, if the man that buyes it requires time for the payment of it, then if he paid ready money; and my reason is this, because the parting with a Commodity without money, is a damage and hindrance to the seller; and therefore he may lawfully take more, as in *Lev. 25. 14, 15.* saies God there *if thou buyest ought of thy Neighbour; or sellest ought to thy Neighbour, you shall not oppress one another but according to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it.* The case here is the same; if you sell your commodity for a term of years, before you have your money, you may sell it for the more, and if for ready money, you ought to take the less for it. *Ahab* would not take away *Naboths* Vineyard from him; but saies he, *if thou wilt let me have it, I will either give thee the worth of it in money, or else a better Vineyard for it.* Mark here, if he had taken ready

ready money, he should have had but the worth of it; but if he would not take money, he was to have a better thing, a better Vineyard for it. So that I cannot see any thing in Scripture, whereby this is inconsistent with the Rules of equity, for a man to take a little more for a commodity then it is worth, because he hath not money in hand for it. But yet you must not work upon a poor mans necessity in this case; and you must be sure, never to take more then what your damage amounts to by the forbearance of your money so long.

Q. 3. If a man hath sold a commodity, and the buyer be not able to pay him in money, whether may the seller in that case lawfully take a pawn or a pledge to secure the debt?

Ans. God does allow a man to take a pledge in such a case to secure his debt, as in *Deut. 24. 10, 11, 12* *When thou dost lend thy Brother any thing, thou shalt not go into the house to fetch his pledge; but the man to whom thou dost lend, shall bring out the pledge unto thee.* It is lawfull for a man to take a pledge; but he must not go into the mans house to take it himself, but his debtor must bring it out to him, that which he can best spare, till he can make payment of the money: but yet the Lord does forbid the taking of a mans apparel for a pledge, or the nether Millstone; if a poor man hath no more Clothes but what he hath upon his back, it is cruelty to take them, or to take a Millstone, or any thing whereby the man gets his living, this is a sin; but he must take that which his debtor can best spare till he pay the money: so that pledges are lawfull to be taken by the Creditor, in case the man is able to spare it without any prejudice to his life or livelihood.

If a man hath sold a Commodity, and his debtor make no conscience of paying him for it, whether in such a case is it lawful to arrest that man for his money, and go to law with him?

Ans. If a man be unable to pay what he owes, and is thus disabled, not through his own neglect or ill husbandry, but by the hand of God; if the man hath been laborious and industrious in his Calling, and yet through the providence of God is fallen to decay, and declined in his estate, it is inconsistent with equity to be rigorous with such a man, or throw

3 Case,
Whether a man may take a pawn or pledge to secure his debt.

Prov. 20. 16.
27. 13.

Deut. 24. 6.
Exo. 22. 26.
Job 22. 3, 6.

Case. 4.
Whether it be lawful to arrest and go to law with a man for money that is owing him.

Mat. 5. 25.

Levit. 25. 35.

2. King. 4. 7.

Use.

him into prison for this money; but if a man hath spent his Estate prodigally, or in case he be able to pay his debts, and yet will not, then it is lawfull for a man to arrest, and cast such a man into prison, and use the best means he can to procure it. But where nothing is to be had, there must be a forbearance of the debt, like the Creditor that Christ speaks of, *Luke 7. 42. who had two debtors, the one owed him five hundred pence, and the other fifty; and when they had nothing to pay, he frankly forgave them both.* If a man be brought to decay in his Estate by the hand of God, and is not able to bring the year about, or to pay any of his debts, it is cruelty to be extreme with such a man, or throw him into prison when he is unable to pay: but if a man be idle and does not follow his Calling, or hath spent his Estate by prodigality, and Company-keeping, or the like; or if he have a concealed Estate, and be able to pay, and will not, in such cases as these, it is lawfull to arrest or imprisonment, or take any other lawfull course to regain his debt; for if God requires and commands that men should pay their debts, certainly he does allow that men should take any lawfull course to recover what is due to them, when they can get it by fair means: but God doth command men to pay their debts, *Rom. 13. 8.* saies the Apostle, *owe nothing to any man;* and therefore it is lawfull for a man to use means to recover what is due to him.

And thus I have done with the Doctrinal part of this point. The use that I shall make of all that hath been said concerning you that are Tradesmen in the world, shall be only by way of caution, to take off a misconceit that is fastned in the minds of many of you, that if you do conform your selves to Scripture-Rules, and do not now and then deal indirectly in your Trades, you shall never get an Estate, and grow rich: it is a common Proverb amongst some men, *that plain dealing is good, but he that useth it shall die a Beggar;* which is a most false and diabolicall speech; for plain dealing and conscienciousness in a mans actions is the ready way to be rich, *Prov. 10. The blessing of the Lord makes rich, and he addeth no sorrow with it:* but the great Estates of wicked men are purchased and possessed with a great deal of trouble and vexation, and

accusations.

accusations of conscience ; and many a man may look back upon his thousands that he hath gotten in a few years, and say of these riches, that they are but the fruit of his cozenage and sin, and the price of his soul. And therefore Beloved, I beseech you in the fear of God, take heed of oppression and deceit in your tradings : do not say plain dealing will make you die a beggar ; for it is the only way to be rich : let the word of God be your Rule in all your actions, that having his blessing upon your endeavours, you may purchase an estate, and have no sorrow added to it.

S E R M. X.

1 Cor. 7. 30.

— *And they that buy as though they possessed not.*

THere is yet one point more, that this clause (*and they that buy as though they possessed not*) will afford, which is this.

Doct. That the possessing and laying up an Estate by trading, is not disallowed by God.

An Estate and possession in the world is allowed by God, and therefore in old time, the best men were likewise the richest men, as *Abraham*, and *Jacob*, and *David*, &c. But I am unwilling to insist upon so general a Doctrine, and had rather handle the words more particularly. *And they that buy as though they possessed not*, that is, when a man has gotten an Estate by buying and selling, he should carry such an indifferent affection towards it, as if he had gotten nothing at all ; from whence note this Doctrine.

That Christians should take a great deal of heed that they do not place an immoderate affection upon the Estates and possessions they have got by buying and selling. And they that buy as though they possessed not; In Psal. 62. 10. saies David, If riches increase set not your hearts upon them. Many men do not onely possess wealth, but their wealth possesseth them, and

Doct.

takes

takes up all their time and strength; and thoughts, and their hearts too; you may possess wealth, but wealth must not possess you: *If your riches do increase, yet you must not set your hearts upon them.* Job clears himself in this case, *Job. 25. 31.* saies he, *If I rejoiced because my wealth was great, and because my hand had gotten much, let God do so and so to me.*

In the prosecution of this Doctrine, I shall handle these two Queries.

Query 1.

Qu. When do Christians place an excessive or immoderate affection upon the Estates and possessions they have gotten by their Trades?

Query 2.

2. Why Christians should be so careful, that they do not place an immoderate affection upon the riches and wealth that they have gotten?

First, When may Christians be said to place an immoderate affection upon their possessions?

Ans.

Ans. I shall give it you in these 5. or 6. Demonstrations, As.

Affections to
the world
when exces-
sive.

1. You then place an excessive affection upon your Estate in the world, when your earnest endeavours and pursuit after worldly wealth does take you off from all serious endeavours after spiritual things. And thus it was immoderate in those Tradesmen mentioned in *Mat. 22. 5.* that when a great King had invited them to a marriage feast, and sent forth his Servants to tell those that were bidden, that all things were ready and prepared for them, they made light of it, and went their wayes, one to his Farme, another to his Merchandise, and would not come: when men are so bent upon their gain, and have their hearts so taken up with the world, that they are quite taken off from all spiritual duties; when it is with them as with the young man in the Gospel, that when Christ told him, that if he would be perfect, he must sell all he had, and give it to the poor, he went away sorrowful; for he had great possessions: this is a sign their hearts are too much glewed to the things of the world. *Luke 10. 42.* when Martha was cumbered about many things of the world, though these were expressions of her love to Christ, yet because she did neglect giving attendance in hearing Christs voice, he told her,

that

Mat. 13. 22.

Mat. 19. 22.

that she was troubled about many things; but one thing was necessary, and Mary had chosen the better part that should not be taken from her. When your following Trades takes you off, that you never read the word, or pray in your Families or Closter, then is your affection to the world immoderate.

2. When your tradings and affairs in the world do so take up your hearts, that you cannot take that ordinary refreshment and comfort that God allows you in the blessings you enjoy, then you place inordinate affections upon the things of the world. *Eccles. 5. 12. The sleep of a labouring man is sweet; but the abundance of the rich wil not suffer him to sleep.* When men are so possessed and taken up with the affairs of the world, that either for care of getting, fear of losing, or hopes of increasing, they cannot eat their bread in due season, nor take their natural rest and sleep: this is a sign their hearts are too much glewed to the world. *Eccles. 2. 26. God giveth to a man that is good in his sight, wisdom and knowledge, and joy; but to the sinner he giveth travail, to gather and heap up riches: he gives him disquietness, vexation, and trouble of mind.* The Psalmist sets out a covetous man by a lively comparison, in *Psal. 59. 14, 15.* he compares him to a Dog that is hungry, that *as the evening returns and makes a noise, and goes round about the City, and wanders up and down for meat, and grudges if he be not satisfied.* It is reported of the Dog, that when he is hungry, he hath a most enraged appetite; now saies he, *let him run up and down like a dog, and make a noise, for want of meat.*

3. You are excessive in placing your affections upon your riches, when what you possess in the world fills you with security and sensuality. What saies the rich man in the Gospel; *I have goods laid up for many years, there is his security; soul take thy ease, eat, drink and be merry, there is his sensuality.* As 'tis spoken of the inhabitants of Hazer, *Ier. 49. 31. Go (saith God to the Babylonians) to the wealthy Nation that dwells without care.* In *Prov. 18. 15.* saies Solomon, *the rich mans wealth is his strong City; and as an high wall in his own conceit.* And thus did riches make David secure, *Ps. 30. 6. In my prosperity I said, I shall never be moved: then are your affections*

fections to the things of the world excessive, when it breeds in you security and sensuality.

4. When your wealth proves serviceable and instrumental to your lusts, and is a fewel to your corruptions, then is your love to it inordinate; as in *Prov. 10. 16. The labour of the righteous tendeth to life, but the revenues of the wicked tend to sin.*

1. When you make your wealth and riches fewel to feed your pride, as in *Ezek. 28. 3. By thy great wisdom, and by thy traffick hast thou increased thy riches, and thy heart is lifted up because of thy riches,* said God to the Prince of Tyre. If God gives you wealth, and as you grow high and rich in the world, you grow proud in heart too; this is a sign you are immoderate in your affections to the world; and hence it is, that the Apostle in *1 Tim. 6. 17. chargeth those that be rich in the world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.*

2. When your wealth breeds uncompassionateness in you, and makes you despise and contemn the poor, *Iam. 2. 3.* 'Twas the rich man in the Gospel that let poor *Lazarus* lie at his Gate, and gave him nothing, *Luke 16. 2. He that hath this worlds good, and seeth his Brother have need, and shutteth up the bowels of his compassion from him, how dwelleth the love of God in him?* saith the Apostle, *1 John 3. 17.*

3. When you do, as in *Prov. 10. 15. make your wealth your confidence,* then are your affections immoderate to the things of the world, then you will part with nothing to pious and Christian uses, either for the furtherance of Gods glory and worship, or for the good of man, *1 John 3. 17.*

4. Then are your affections excessive upon the things of the world, when you are so insatiable and eager after riches, that you never think you have enough. When men *enlarge their desires like hell,* and are like the grave that will never be satisfied; when you are like those spoken of in *Esay 56. 11. that were greedy Doggs that could never have enough;* such men are slaves to their wealth, and their riches possesseth them more then they it. Beloved, when you are thus eager in your pursuit of riches, and so restless in your desires after the

Eccles. 5. 10.

the things of the world, this shews that your affections are too much set upon them. And thus I have done with the first question, and have shewed you when peoples affections towards their Estates and possessions may be said to be excessive. We come now to the second Question, which is this, Why should Christians be so carefull, that they do not place an immoderate affection upon their wealth and possessions in the world?

I answer, first, because of the uncertainty and instability of all earthly comforts, all the glory of the world is called but a fashion, they are things only in shew & appearance, not in reality: the world is not only a bundle of vanities, and so not worth any thing; but these are also liable to a great deal of uncertainty and inconstancy, and therefore we should not set our affections too much upon them, either the world will leave you, or else you must leave it. It may be your Estate will die and decay before you die; *for riches (as Solomon saies) take unto them wings, and fly away from you*, which he useth as an Argument to take off mens affections from the world. Beloved, could you carry your wealth with you, when you go hence, and keep it to eternity, then indeed your earnest and unwearied endeavours after it were excusable; but seeing you must leave all behind you when you die, *naked came you into the world, and naked shall you return*, you shall carry nothing with you, therefore do not set your hearts too much upon them. In *Ps. 49. 12* saies the Psalmist, *Man being in honour abideth not; men heap up riches, but know not who shall enjoy them*. In *Eccles. 2. 18*. *He leaves it unto the man that shall be after him*.

2. Another reason is, because you know not what they shall be that shall enjoy what you labour for; you may take a great deal of pains in gathering and heaping up wealth, and yet leave it to them that will neither love you, nor thank you for it. Now shall I toil and moil in the world, and hazard my soul to get riches, when I may leave my Estate to I know not whom, that it may be, will neither love me, nor thank me for it, nor yet honestly nor charitably employ it? *Eccles. 2. 19*. *I hated all the labour that I had taken under the Sun, because I*

M

should

Quest.

Answ.

Prov. 23. 5.

Psal. 39.

Psal. 49. 10. 3

Reason 2.

should leave it to the man that shall be after me, and who knoweth whether he shall be a wise man or a fool? Shall I rise up early and go to bed late, and eat the bread of carefulness, and take so much pains to get an Estate, when I do not know whether a wise man or a fool may enjoy it? You that are such covetous muck-worms, as spend all your strength and time in getting riches, and heaping up wealth carkingly and eagerly; yet thou dost not know whether he that shall rule over all thy labour, shall be a wise man or a fool, a good man or a bad, a friend or a stranger, whether he shall employ it well or ill.

3. Do not place your affection excessively upon the world, because you have better things pertaining to another world, that you should place your affections upon, you have true lasting and durable riches to rejoyce in, as reconciliation with God, communion with Christ, the comforts of the Holy Ghost, justification of your persons, sanctification of your natures, acceptance of your services, &c. you have all these to rejoyce in, and therefore why will you be so much in love with Pebbles, when you may have Pearls in the room of them? with Counters of Brasse, when you may have peeces of Gold?

4. Another reason is this, because if you do place your affections too immoderately upon the things of the world, when you come to part with them, and it pleaseth God to take them away from you, the loss of them will be the more grievous and vexatious to you. When the Lord comes to lay you upon the Dunghill (like Job) and strips you of all your comforts, riches, possessions, Children and friends in one day; how bitter and grievous will this be to you? If your hearts be cemented and glewed to the world, and the things thereof sit as close to you as the skin upon your flesh, you will not part with them but with a great deal of trouble and difficulty; but if you live with weaned affections to the world, and the comforts of this life are but as the Gloves to your hands, which you may easily pull off without any pain; Then when God calls for any of your comforts, or strips you of all of them, you will be willing to part with them, and

say

Job 1. 21.

say with *Job, the Lord gave, and the Lord takes, blessed be his name for all.* Otherwise it will be a great misery and a sad affliction to thee, to be stript of those possessions that have taken full possession of thy heart.

And thus I have done with the Doctrinal part of this part of the Text, *and they that buy as though they possessed not.*

We come now to the application; and the use that I shall make of this, shall be directed to three sorts of people.

Is it so that Christians ought to take heed, that they do not place immoderate affections upon the riches and possessions they get in the world? then I have something to say

First, to those that do buy and sell, and trade in the world, and take a great deal of pains, and yet God doth not bless their endeavours with any increase; they buy, but possess nothing; they labour and toil in the world, but get nothing.

Secondly, to those that buy and sell, and possess riches in the world, but do it by dishonest gain.

Thirdly, to those that buy and sell, and get great Estates, and do it lawfully, and by honest and commendable courses. I shall spend two Sermons in speaking to these three sorts of people, and shall now begin with the first.

1. To you that buy and sell, and are industrious in your Callings in the world, and yet God doth not bless you with any increase; you buy, but possess nothing, and can hardly bring the year about with all your pains, and labour and sweat, and toyl in the world, you cannot advance your Estate, nor get any thing at the years end: to such as you are I have two things to say.

First, something by way of Counsell.

Secondly, something by way of comfort.

1. By way of Counsel; I would have you first to look about you, and seriously to consider, whether your povertie be not of your own procuring, whether it be not your own fault, that you do not grow rich, and thrive in the world. Beloved, there are many waies wherein men may follow a Calling, and yet not get riches. As,

1. Doth not your povertie proceed from your own indiscretion in managing your Calling in *Psal. 112. 5. A wife man*

Advice to such as take pains in the world, and yet are scarce able to get a subsistence.

will guide his affairs with discretion: so in Ezek. 28. 4. *With thy wisdom and with thy understanding thou hast gotten thee riches;* there is a great deal of wisdom and judgement required in the managing of a Trade, which it may be thou wantest, and so by thy indiscretion in buying and selling, and trusting out thy Commodities; thou keepest thy self behind hand in the world.

2. It may be though you follow your calling, yet you are idle and slothful, do not follow your Trade closely. Now saies Solomon Prov. 6. 9. *To a slothful man poverty comes as one that travellereth, and want as an armed man.*

3. It may be you are a Company-keeper, and what you get by your Trade you spend in the Ale-house, what you get one way you spend another. Prov. 28. 19. *He that followeth after vain persons shall have poverty enough.* It may be you spend your Estate in riot and excess, Prov. 23. 21. *The drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags.*

4. It may be thou dost follow a Calling, and get a great deal of money, and yet art a niggard, and a close-fisted man, that wilt not pitty and relieve the necessities of the poor; and this is the way to make thee a beggar. In Prov. 11. 24. saies Solomon, *There is that scattereth, and yet increaseth: that man that gives when no eye sees him, or ear hears him, he that distribures to the poor shall increase his store; but (saies he) there is that withholdeth, (that is, withholdeth from the poor) and that tends to poverty: when God sees that thou dost improve thy talent, and imploy what thou hast to his glory, he will give thee more; but if not, he will take away what thou hast, and give it to others that shall make better use of it.*

5. You that buy and sell and yet get nothing, take this advice; do not grudge at, nor envie the wealth and prosperity that other men have and enjoy in the world. Psal. 37. 7. saies David, *Fret not thy self because of him that prospereth in his way. David himself slip into this fault almost, Psal. 73. 2, 3. and Jeremy reasons with God about it, Ierem. 12. 1. The riches and possessions of wicked men it is their portion, and all they are like to have, and therefore do not envie them,*

but

but rather pity them, because their riches will be their ruine, and they are but like unto Oxen fatted for the slaughter. Will it grieve thee that thou goest on foot, when another rides to the place of execution?

3. You that can get nothing here below, do you labour to lay up a treasure in Heaven: if you cannot get riches here, labour to get grace here. If you cannot get gold, yet buy the Gold that God speaks of in *Rev. 3. 18. I counsel thee*, saies he, *to buy of me gold tried in the fire, that thou mayest be rich.* If you cannot get goods, get grace; if you cannot get wealth, get Christ; if you cannot get earth, get Heaven.

And thus much by way of counsel to you that buy and sell and get nothing; but now I have a word or two by way of comfort to you.

1. Rest contentedly satisfied with thy condition; and know, that if God denies thee possessions and increase by thy trading in the world, he sees it is for thy good. In *Pf. 84. 11. The Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly.* Now it may be the Lord sees that if he should give thee wealth and great possessions in the world, it would be for thy hurt, thy riches would be thy ruine, and thy wealth thy woe, and thy prosperity a snare to thee; and therefore he keeps it from thee in a great deal of mercy. We should look upon all the comforts that God keeps from us as so many mercies, because God keeps that from us that would ruine us.

2. God in his dispensations of outward blessings in the world, doth in his wisdom think it best to let good men have the least share in the worldly possessions; and wicked men to have the greatest. *Job. 13. 3. The wicked are not in trouble as other men, neither are they plagued as other men; but their eyes stand out with fatness, and they have more then heart can wish: they spend their dayes in jollity and mirth.* But now on the other side, God hath chosen the poor of the world to be rich in faith, and heirs of a Kingdom: the wisdom of God is very much discovered in thus dispensing his blessings. God doth herein like a Noble man, that will not suffer his Son to go from house to house to gather in his yearly Rents, but imployes

James. 2. 5.

employes his Servant in so mean a work, and many times the Servant hath moony enough when the Son hath none. In Eccles. 9. 11. *I returned, and saw under the Sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding.* Wicked men shall have riches, when men of wisdom and understanding shall have none; God in his wisdom sees it meet, that wise men shall scarce have bread to eat, when fools have abundance; that men of understanding shall want, when wicked men have more then their hearts can wish. Now will you murmur and complain when God sees it meet to be thus?

3. Consider for thy comfort, that God gives thee better riches then they have, and though he give wicked men the possession of these outward comforts, yet you have the true right and title to these possessions: now who would be so foolish, as to count the Steward happier then the Heire the Steward only hath it in possession, but the Heir in propriety. And consider, that if thou art one that belongs to the election of grace, though thou be never so poor here, yet thou hast the only true and durable riches; thou art enriched with those treasures of wisdom and knowledge, and grace and happiness that are at Gods right hand. And though God doth not trust thee with Pebbles, yet if he gives thee Pearls, thou hast no reason to complain: though God doth not trust thee with riches, yet if he gives thee grace and Christ, and heaven and glory, thou hast no reason to murmur against him. *Acorns* are good enough for Hogs, but bread is for the Children.

4. Consider, that the poorer you are in the world, the fitter you are for Gods service. The lean Ox is fitter for service then the fatted Ox: what if God keeps thee low and poor, seeing it is to make thee more capable of doing him service, why should you be troubled?

5. Consider, that thou art free from the more cares and incumbrances, by how much the less the Lord gives thee here in this world; *for they that will be rich fall into divers snares and temptations, 1 Tim. 6. 9.* Now which is best, either to go in a broad way where there is a snare laid for thee, or to go in

a nar-

Rev. 2. 9.

a narrow way where you may go with safety, and without danger: And therefore (Beloved) if God give you but a small portion here below, why then say, I have the less cares and troubles, and snares and incumbrances that rich men are liable and exposed to. In *Gen. 13. 2.* tis said, *Abraham* was rich, the word in the *Hebrew* is heavy; and so those that are encompassed with riches, the Prophet *Habbakuk* expresseth it by a compassing about with thick Clay; they are so laden with worldly enjoyments, that they cannot run the race that is set before them in the way to Heaven.

6. Consider, that it may be thou hast more peace and comfort, and contentedness in the little thou possessest, then many times wicked men have in their great abundance; you have many times more real comfort in your scarcity and penury, then the wicked have in all their plenty. *Psal. 37. 16.* *A little that the righteous man hath is better then the riches of many a wicked man.* Beloved, those to whom God gives abundance, they have every thing near and necessary about them, yet they may have something or other that pinches and troubles them; the condition of poverty want and disgrace, may be more easie in some respects. A Sattin Suit may more gall a rich man, then a Russert Coat that a poor man weares does trouble him. God doth many times mingle care and trouble with the riches and abundance that wicked men have; but now a poor man, though he has but a little, yet he hath the blessing of God with it, *Prov. 10. 22.* *The blessing of God maketh rich, and he adds no sorrow with it,* *Eccles. 4. 6.* *Better is a handful with quietness, then both the hands full with travel and vexation of spirit:* A little Estate with peace and contentedness is better then twice as much with sorrow and care. Suppose thou art a poor man, yet it may be thou hast more comfort in what thou hast, then the rich have in their affluence and confluence of all worldly things. Now consider with your selves, is it not better for thee to wear a Russert Coat, and have a sound and healthy body, then to be clothed in Sattin and Purple, and have a Leprosie all over thy body? Is it not better for thee to enjoy a little with the blessing of God upon it, then to have all the riches and abun-

Prov. 13. 6.

abun-

abundance of the wicked, and to have their care and trouble with it?

S E R M. XI.

1 Cor. 7. 30.

— *And they that buy as though they possessed not.*

I Come now to direct the use of this Doctrine (that Christians ought to take heed that they do not place an inordinate and excessive affection upon the Estates that they have gotten by buying and selling in the world) to the second sort of people I promised to speak to, and those are such as do buy and sell in the world, and have gotten them Estates and possessions, and that honestly and justly. I have three things to say to you.

1. I shall give you some cautelary directions.

2. Some astonishing considerations.

3. Some useful admonitions in reference to your Estates justly and honestly gotten.

1. I shall begin with the cautelary directions.

Several cautelary directions to those that have got great Estates in the world justly.

1. You that have gotten wealth and riches in the world, I would have you often recollect and call to mind your former poverty in the world before you were rich: this the Lord commanded the Israelites to do, *Deut. 8.2.* says God there to them, *When you shall live and multiply, and go in and possess the Land which I promised to your fathers, then thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, and to keep thee from pride and haughtiness of spirit.* I remember what *Plutarch* relates of *Agathocles*, that when he was advanced from a Potters Son to be a Prince, he would always have his meat served up to him in earthen platters, to humble him in the remembrance of his mean extraction, and to put him in mind from whence he came, that he might not be lifted up with pride. And so beloved, you should often call to mind,

mind, and reflect upon your former poverty and low condition: it may be some of you, when you came to this City, had scarce clothes to your backs, which now are clad in Silk and Sattin, you should remember from whence you came. Thus David did in *Psal. 78. 71. He chafe David also his Servant, and took him from the sheep-folds, from following the Ewe great with young, he brought him to feed Jacob his people, and Israel his inheritance.* This is here mentioned by the Psalmist, as a holy meditation to keep his heart humble: this is the first direction.

2. Attribute nothing to your own industry and diligence in your Calling, but to the blessing of God upon your endeavors, if he hath given thee an increase of riches by thy Trade: and the reason of it is this; because though a man doth rise up early, and go to bed late, and take never so much pains in the world, yet without the blessing of God all will do no good. *Deut. 8. 17, 18. Thou shalt not say in thy heart, my power and the might of my hand hath gotten me this wealth, but thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth.* Beloved, you must take heed of ascribing your riches to your own industry; for without the blessing of God nothing can prosper, take heed of sacrificing to your own nets, and burning incense to your own drags, because you have gotten wealth in the world.

3. Be not proud of those riches that God hath given thee. In *1 Tim. 6. 17. Charge them,* says the Apostle, *that are rich in the world, that they be not high minded:* the worm of pride does often breed in rich mens hearts; it is a hard matter to keep your heart low and humble when your Estate is high, and to keep pride down, when God hath lifted thee up above thy Brethren. *Ezek. 28. 4, 5. By thy great wisdom, and by thy traffick thou hast increased thy riches, and thy heart is lifted up.* As God doth lift you up in wealth, take heed that your heart be not lifted up with pride.

4. Trust not in your possessions and riches, as if they were able to protect you from dangers, and deliver you from troubles, &c. *The rich mans wealth,* saies Solomon, *is his strong Tower, and as an high wall in his conceit.* *Mat. 10. 24.*

Direct. 2.

Psal. 127. 2.

Hab. 1. 10.

Vermis divitiarum superbia est. August.
Ardua res bene est opibus non tradeve mores. Et cum tot Croisos viceris esse Namam. Martial.

Prov. 10. 15.

How hard is for them that trust in riches to enter into the Kingdom of God? Iuvenal could say, Quantum quisque suarum rerum servat in arca, tantum habet & fidei; your silver and gold cannot shelter you from the wrath of God.

5. You that have gotten great Estates and possessions, look not on your selves as owners, but as Stewards of the manifold blessings of God, and of the great abundance that he affords you. Beloved, God is the owner of all that you possess; *the Castle upon a thousand hills are his.* He is the right Owner, you are but the Stewards of your abundance; and therefore if God hath blessed thee with abundance of riches in the world, that thou art worth so many hundreds by the year, consider that you are no Owner, but a Steward of the blessings of God, they are left thee but for a season of years, and therefore do not abuse them to excess and wantonness, but improve them to the giver and owner of them. *Luk. 16. 11, 12. If you be not faithful in the unrighteous Mammon, who will commit to your trust the true riches? and if you be not faithful in that which is another mans, who shall give you that which is your own?* So verse 9. *Make you friends of the Mammon of unrighteousness.*

6. If God hath blessed you with a great Estate, you may possess it; but let not your wealth possess you. *If riches increase, you must not set your hearts upon them;* your eye, or hand, or tongue may be upon them; but you must not set your heart upon them. Let your money come no nearer your heart than your hands. A Heathen could say, that though he did lend himself, yet he would not give himself to his wealth. Possessions in the world are like a rose in a mans hand, if you use it gently, it will preserve its savour and sene and colour a great while; but if you crush it and handle it roughly, it will quickly lose its colour and sweetness: so if you use and employ your wealth well, you will possess it the longer; but if you set your hearts too much upon it, you will quickly lose it. And thus I have done with these cautelary directions; I shall now lay before you some astonishing considerations.

I. You

*Robus non me
trahit sed com-
modo. Seneca.*

1. You that have gotten great Estates in the world, though never so honestly, consider, that God in the dispensations of his grace, distributes most commonly the blessings of eternal life, rather among the poorer and meaner sort of people, than amongst the rich, and men of great possessions. In 1 Cor. I. 26, 27. *You see your Calling, Brethren, says the Apostle, how that not many wise men after the flesh, not many mighty, not many noble are called* (he doth not say, not any, but not many) great good men, like Stars of the first magnitude, are thinly scattered in the firmament of a State *but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the mighty, and base things of the world, and things that are despised hath God chosen.* So in James 2. 5. *God hath chosen the poor of this world to be rich in faith, and Heirs of a Kingdom.* It is very observable, that among the seven Churches of Asia, the best Church was the poorest, and the worst among them was the richest: the Church of Laodicea was the worst of all the Churches; for she was *luke-warm, neither cold nor hot*: And yet the Text says, *She was rich, and increased in goods, and needed nothing*: and the Church of Smyrna, that was one of the best Churches, Rev. 2. 9. Yet says Christ of her, *I know thy poverty, but thou art rich*; though they were outwardly poor, yet they were inwardly rich. God doth ordinarily bestow his grace upon the poor more than upon the rich; and therefore this may be an astonishing consideration to you. As heretofore God did chuse mean and silly Creatures to be for sacrifices, he did not chuse the Lion and the Eagle, the Lion being the King of Beasts, and the Eagle the King of Birds; but the Lord chose the Lamb and the Dove, poor, silly, mean and harmless Creatures, not so noble, nor so well accounted of as the Lion and Eagle. So in his elections to grace and glory, he chose the Lamb and the Dove, that is, the poorer and meaner sort of people rather than men of great riches and possessions in the world.

2. Consider, that in the first and primitive preaching and planting of the Gospel; it was a rare thing for a rich man to embrace Christ, and be a follower of him; *Mat. 11. 6. The poor*

Several astonishing considerations to those that are rich in the world.

Rev. 3. 17.

receive the Gospel: these were the men that embraced Christ. So in *Iohn* 7. 48. When the Officers and Souldiers that came to apprehend Christ, heard him speak, they were convinced, and said, *never man spake as he spake*; but saies the chief Priests to them, *are ye also deceived? have any of the Rulers or Pharisees believed on him?* It is worth your noting in *Mat.* 27. 57. it is said there, that *Ioseph, a rich man of Arimathea, he himself also was one of them that did follow Christ.* It is spoken as a matter of wonder, that *Ioseph*, that was a rich man, should follow Christ. *Mark* saith, that *he went boldly to Pilate, Mark* 15. 43. but *Iohn* saith, he was Christs Disciple *secretly for fear of the Jews.* The poor and meaner sort of people, the poor Fishermen did most of all receive the Gospel.

3. Consider, that where one man is made better by his abundance and riches in the world, there are multitudes made worse by them. And therefore let this consideration startle you, *Eccles.* 5. 13. says *Solomon, There is a sore evil that I have seen under the Sun, namely, riches kept for the owners thereof to their hurt.* Beloved, where riches makes one man better, it makes a thousand worse.

I remember I have read of *Pius Quintus*, who relates of himself, that when he was a man of a mean and low condition in the world, then he had a very good hope of his salvation; but afterwards being advanced to be a Cardinal, then he began very much to doubt and question it; but after that, being again promoted higher, and made Pope, then he began quite to despair of it; his riches and preferment in the world making him grow worse and worse.

May not some of you too truly complain, when I was poor and in a low condition, then I did continually remember to pray in my Family, to read and hear the word of God, and frequent the Ordinances of God; but now I am grown rich, my Family goes without prayer, and my worldly occasions interrupt and take me off from the worship and service of God, from reading, hearing and praying, both in publick, and privately in my Family; I am now a great deal worse, then when I was poor, and I have evilly requited the Lord for all his mercies? Mens honors change their manners, whiles they

they increase in wealth, they decrease in grace. The people of God are usually better in a state of affliction then prosperity. And thus you shall find, that *David* was a great deal better when he was hunted by *Saul*, like a *Partridge upon the mountains*, then when he sat upon the Throne. Therefore 'tis said, *2 Chron. 17. 3.* that *Iehosaphat* walked in the first ways of *David his Father*; it seems his last ways were not so good: many men in their last days when they come to be aged and weakly, they are then even possessed with their riches, and they are in their hearts (it may be) when they are not in their hands: and therefore consider seriously with yourselves, whether your first days in the world were not your best days, and now your last and richest dayes your worst dayes. It is observed of the children of *Israel*, that they were better under bondage in *Egypt*, then they were in the Land of *Canaan*, where they had all things needful; for then they waxed proud and forgot the Lord: therefore *Moses* gives them such a caution, *Deut. 8.* from verse 7. to 15.

4. Consider this, beloved, that your wealth and possessions in the world, though they may be lawful and honestly gotten, yet they lay you under a greater difficulty of coming to Heaven then other men. In *Mat. 19. 23, 24.* when *Christ* told the young man, that if he would be perfect, he must go sell all that he had, and give to the poor, he went away sorrowful, for he had great possessions. Then said *Iesus* to his disciples, how hardly shall a rich man enter into the Kingdom of Heaven! And again, I say unto you, it is easier for a Camel to go through the eye of a needle, then for a rich man to enter into the Kingdom of God. Upon how hard terms can a rich man hope to go to Heaven? some are of opinion, that the word here translated Camel, properly signifies a Cable-rope, and *Mr. Perkins* is of that judgement too, and says he, though a Cable-rope cannot go through a needles eye as it is, yet if you untwist it, there is a possibility of getting it through: So if men do untwist themselves from the world, and live with weaned affections from their wealth and possessions, this is the way for them to come to heaven. Heaven is compared to a stately palace with a narrow Gate; the expression shews a great deal

of

of difficulty for rich men to go to Heaven. *Mark* and *Luke* set it forth with a pathetical emphasis; Oh how hard, &c. but says Christ, *That which is impossible with man is possible with God.* The riches of the world are perplexing and alluring vanities, and lay you under the greater difficulty of coming to Heaven, and it is a hundred to one, but they do ensnare and entangle you.

5. Consider, that you to whom God hath given great possessions in the world, are exposed to more distracting and distorting and disquieting cares than poor men are; for they have no cause to complain of their poverty, if they have but food and raiment, because they are free from those cares and troubles that are incident to rich men: who would desire silken stockings, if he must have gony legs under them; and indeed the Gout is a disease that ordinarily follows rich men; or desire a Sattin Doubler, or a purple Robe, to have a Leprous and infirm body under them? so it is better for you to be poor as you are, then to have riches, and so many troubles, and crosses, and afflictions with them. In *1 Tim. 6. 9, 10.* says the Apostle there, *They that will be rich, fall into temptations and a snare, and into many foolish and hurtful lusts which drown men in perdition and destruction; for the love of money is the root of all evil, which while some have coveted after, they have pierced themselves through with many sorrows.* *Eccles. 5. 12.* *The rest of a laboring man's sleep, but the abundance of the rich will not suffer him to sleep.* So in *Eccles. 2. 26.* God giveth to the sinner travel, both in gathering and heaping up of riches; he meets with a great deal of sorrow and trouble, which a poor man is without: therefore riches are compared to thorns, you can hardly grasp them with your hand, but they will pierce and wound you. A rich man hath three vultures continually feeding on his heart; great care in getting, fear in keeping, grief in parting, and this hinders his quiet. It is observable, that the same word in the Hebrew that signifies Merchandize, signifies trouble; to note unto us, that those that do entangle themselves in the affairs of the world, will meet with a great deal of trouble, and anguish, and vexation with it.

6. Consider, that many times your wealth and riches doth stifle and interrupt the success and power, and benefit of the word of God upon your souls. In *Mat. 13. 22.* it is spoken of the thorny ground, that *the deceitfulness of riches choked the word, and make it altogether unfruitful.* Can a crop of Corn grow in a hedge of thorns? no more can the word thrive in a heart filled with worldly cares.

Beloved, it may be these awaking considerations that I have laid before you concerning riches; may make some of you go home with a resolution never to be rich, or endeavour after a great Estate in the world; but do not mistake me, and conclude from hence that it is a sin to be rich; it is a danger to be rich, but not a sin; it is a snare and temptation, and therefore you should take care, both how you get, and how you use and employ your riches.

2. Because there is a danger in wealth, do not therefore cast away your wealth; and spend it idly and wastfully, and throw away the blessings of God from you. As 'tis reported of *Crates the Theban*, who said of his wealth, *Ego perdam te ne tu perdas me*; He destroy thee lest thou shouldst destroy me. And this brings me to the third particular I promised to handle, namely, to give you some useful directions and admonitions how you may do to have Gods blessing upon your Estates, and thereby have them both preserved and increased. And

1. Season thy possessions with grace, get grace to be mingled with thy goods, and get the true riches to be mingled with thy worldly wealth; and this is the way to preserve and improve them. In *Psal. 112. 1, 3.* says the Psalmist, *Blessed is the man that feareth the Lord, that delighteth greatly in his Commandments, his seed shall be mighty upon the earth, wealth and riches shall be in his house.* When God bid *Solomon* ask what he would of him, *2 Chron. 1. 12.* he did not ask riches, but *wisdom and knowledge, Or an understanding heart*; and saies God to him, *because this was in thy heart; and thou hast not asked riches, wealth, or honour, therefore, saies God, wisdom and knowledge is granted to thee, and thou shalt have riches and wealth, and honours likewise, such as none of the Kings have had.*

Directions
how to procure Gods
blessing upon
our Estates,
thereby to pre-
serve and in-
crease them.

had, that have been before thee, neither shall any after thee have the like. Beloved, you should first seek the Kingdom of God, and his righteousness, and then all other things shall be added to you. The way to keep and increase your riches, is to get grace into your hearts.

2. Imploy part of your increase to pious and Christian uses, to promote and advance Religion, and do it in your lifetime, *Prov. 3. 9, 10. Honor the Lord with thy substance, and with the first fruits of all thine increase*, that is, give it to pious uses; what then? *so shall thy barnes be filled with plenty, and thy presses shall burst out with new wine.* In token of thankfulness to God for his blessings, improve part of them to his glory, for good and pious uses.

3. Give up part of thy increase to charitable uses; towards the relieving the necessities of the poor. *Prov. 11. 24. There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty.* A penurious withholding tends to poverty: God may blast an Estate that is well gotten, if it be ill kept; works of mercy done prudently were never be a hindrance, but rather a furtherance to mens outward Estates. As in other gifts the good usage of them doth bring an augmentation; so in these. *2 Cor. 9. 10.* the Apostle calls works of charity *seed sown*; no field so fruitful to sow in, as the poor Members of Christ, no seed better then mercy, no crop of Corn so commodious as liberality will bring you. Yet *Psal. 112. 5.* give with discretion, *The wise man is merciful, but he orders his affairs with discretion.* You should be discreet in considering how much you ought to give, according to your ability, and no more; and when, and to whom you must give, not hand over head, to tag and rag, to every begger that goes up and down the streets, without any difference; but to those poor men that follow a Calling, and if they be able, do take pains to live in the world, and such as walk holily and religiously; if yo do thus give, I will assure you, you shall never be the poorer man at the years end, or at least at your lives end; but to be a penurious man, is the way to be a poor man.

As things ill gotten are soon lost, so things ill kept will

not

not long continue. If you would have Gods blessing upon your possessions, be of a tender and compassionate disposition towards the poor. And do not only give to those that come and beg of you, but do you go and find out the poor, and relieve them. *The liberal*, saies the Prophet Esay, *will devise how to give liberally*: you should seek out, where is the man that I may do most good to relieve and succour? *Throw your money upon the waters and after many dayes you shall find it again.* Tis a proverbial speech for fruitless charges, we use to say, I might as well have thrown my money down the River; so though it may seem that you had as good cast your money into the water, yet you shall find, that God before the years end, will bring about an increase, and a good advantage for all that you have given away to the poor for Christs sake. And therefore be not reserv'd and niggardly towards the poor; do not only give a morsel of bread at your door, that your Neighbour may see you, but give in secret when no body sees you, and give to them that most need your charity; and this is the way for God both to bless and increase your riches.

Esa. 32. 8.

Eccles. 11. 12.

4. And lastly, you whom God hath blessed in your endeavours, and enlarged your possessions, follow your Calling conscionably and dilligently still: as God hath blessed thee hitherto, so do not now use any indirect or false waies to get more riches, but follow thy Calling honestly still, for *the hand of the diligent*, saies Solomon, *makes rich, and in all labour there is profit, but the talk of the lips tendeth only to penury.*

Prov. 10. 4.
14. 23.

And thus I have done with these two branches: first, I spake something to those that buy and sell, and follow a Trade in the world, and yet can scarce bring the year about.

And now I have spoken something to those that buy and sell, and have gotten great Estates and possessions in the world, and that justly and honestly.

And in the afternoon I shall spend an hour in speaking to those that have gotten possessions and riches in the world; but dishonestly and fraudently.

SERM. XII.

I Cor. 7. 30.

— And they that buy as though they possessed not.

VE come now to speak of those that have gotten possessions in the world; but have gotten them dishonestly & unjustly by false weights or measures, or any other sinful or indirect courses. To such as these it will be worth the while, especially in such a populous auditory, to spend an hour upon this last part of the use. It may be something that may be said this day, may come near the bosoms of some of you.

In the prosecution of this I shall do these three things.

1. Shew you what conjectures may be given of a man that hath gotten an Estate unjustly.

2. I shall give some cautelary Counsellis and directions unto such.

And 3. Lay before them some terrifying considerations.

For the first, what conjectures may be given of a man that hath gotten his Estate unjustly: I shall name but three; as

1. You may conjecture that man to have come by his Estate dishonestly, that has gotten a great Estate suddenly. When a man from a beggar shall suddenly become a rich man. That's a notable passage, *Prov. 8. 20. He that makes haste to be rich, saies Solomon, shall not be innocent;* and therefore there is a curse annexed to it in *Prov. 20. 21. An inheritance may be gotten hastily at the beginning, but the end thereof shall not be blessed.* Plutarch in the life of Sylla mentions a notable passage that a Senator of Rome spake to Sylla, *Quomodo vir bonus esses, cum tantas possideas opes, cum a Paupere tibi nihil sit restitutum?* And Menander said, a just man never grows rich on a sudden. In *1 Tim. 6. 9, 10. They that will be rich, that is, over eagerly and over hastily fall into temptations and a snare.*

Conjectures of
an Estate dishonestly gotten.

2. You

2. You may guess that man to have gotten his Estate by dishonest gain, when no man of the same Calling and Trade with him is rich as well as he. When a man shall follow a Trade and get a great Estate by it, and another man of the same Profession cannot live half so well, though his pains and diligence be as much, and his returns as great as his; 'tis a sign that there is some mystery of iniquity that he hath in driving his trade; compare *Prov. 22. 2.* with *Prov. 29. 13.* The poor and rich, and the poor and the deceitful. And this is a Rule that *Seneca* hath, saies he, a man that is rich singly, it is very probable he is rich dishonestly and unjustly.

Conject. 2.

3. When a man hath gotten an Estate by those wayes that God disallowes of, as selling false wares, by false weights, false measures, and false lights, or by a false tongue; he that useth any of these wayes in trading which God disallowes of, gets his Estate dishonestly. And thus much shall serve for the first particular. I come now to the second: what cautellary Rules and directions may be given to such men, as have gotten riches and possessions unjustly: I shall give you three of them.

Conject. 3.

Cautellary directions to such as have gotten Estates unjustly.

1. Take this Rule, let it not satisfie your Conscience, nor do you think it will bear you out in your unjust gains, that what you have gotten unjustly and irreligiously in your life-time, you will imploy religiously, & charitably at your death.

Many men are apt to think, that when they have been unjust and deceitful dealers all their life-time, if they imploy what they have unjustly gotten, to good uses when they die, to give Legacies build Hospitalls or Churches that they are well enough, and do therein give God satisfaction for all their injustice; but it is not so, God will not be satisfied with such offerings. God doth not love a sacrifice that is gotten by rapine and violence. *Esay 61. 8.* saies God there, *I love judgement, and hate robberies for burnt offerings.* And it is very observable, that in *Dent. 23. 18.* the Lord gave an express charge, that they should not bring to the Altar, *the hire of a whore, to offer it unto God:* the Lord could not abide, that the money that was the hire of a whore, or the price of a Dog, should be offered up to him in a sacrifice. And there-

Direct. 2.

fore consider, you that imploy to good uses the mony gotten by oppression, violence and deceit, the Lord will not be well pleased with it; this is the first direction.

2. Think speedily of making a restitution; if you expect salvation make a restitution to those whom you have wronged: God had rather you should make restitution to those you have injured, then that you should build Hospitalls with it, or convert it to any other pious or charitable use: saith *Zachens*, if I have taken away any thing from any man by any false wayes, I will restore him four-fold. *Sultan Selymus*, when his Counsellour *Pyrrhus* perswaded him to bestow the great wealth he had taken from the *Persian Merchants*, upon some notable Hospital for the Relief of the poor; the dying *Turk* commanded it rather to be restored to the right owners. When *Henry* the third of *England* sent the *Friers Minors* a load of Freeze to clothe them, they returned it back with this Message, that he ought not to give Alms of what he had raken from the poor unjustly; neither would they accept of that abominable gift. See *Levit. 6. 4.*

3. Do not justifie your self in a course of dishonest gain, when your conscience tells you that you have dealt unjustly. This was the great sin of *Ephraim* in *Hosea 12. 7* *Ephraim is a Merchant, the ballances of deceit are in his hand, he loveth to oppress. And Ephraim said, yet I am become rich, I have found me out substance; in all my labours they shall find none iniquity in me, that were sin.* He justified himself, though the ballances of deceit were in his hand; but do not you do so; for though you do, yet God will not justifie you. In *Micah 6. 11.* saies God there, *(shall I count them pure that have a deceitful ballance? or shall I count them honest that have a bag of deceitful weights?)* no, I will not do it, saies God.

I now come to lay down some terrifying and astonishing Considerations. All you that have gotten your Estates unjustly and dishonestly, let these six terrible considerations lie near your hearts.

1. Consider, that an Estate ill gotten, is in the sight of God no better then robberie: though it be gotten in a way of commerce and trading in the world, God looks upon it as robbery,

Six terrible
considerations
for those that
have gotten
their Estates
dishonestly.

berry, as if you had plaid the thief, and stole it out of a mans house, or pickt his pocket. In *Psal. 62. 10. Trust not in oppression, become not vain in robberies: oppression and Robbery is all one.* So in *Pro. 21. 6, 7. The getting of Treasures by a lying Tongue, is a vanity tossed to and fro of them that seek death. The robbery of the wicked shall destroy them, because they refuse to do judgement.* An Estate gotten by a lying tongue, is called by God robberie, or a stealing with the tongue; and though we do not account it so, yet it is no other in Gods account, then if you did rob a man, or pick his pocket.

And therefore Beloved, it is very observable, that what God required as a satisfaction for things that were stolen, in *Exod. 22. 1. 4.* was given by *Zachens* for those things which he had gotten dishonestly, though he did not steal them: *Exod. 21. 1. 4.* for a sheep, the law was, that he should restore it four-fold. *David* Judges, 2 *Sam. 12. 6.* and *Zachens* did not steal, nor a thief, yet saies he, *If I have taken anything dishonestly, I will restore him four-fold.* Which intimated, that an Estate gotten by a deceitful tongue, and riches gotten dishonestly, is in the sight of God no better then robbery. And would you would be willing to have the brand of a thief upon you, when indeed you are so, & no better in Gods account, then an Estate dishonestly.

2. Take in this terrible consideration, that the guilt which you contract in your Trades by dishonest gains in the week-day, come up in remembrance before the Lord on the Sabbath day. You bring the curse of all your week-days sins along with you on the Lords day. *Isa. 58. 13. 14. Then hast defiled thy Sanctuaries by the multitude of thy sinnes, by the iniquity of thy traffick.* said God *Isa. 58. 15. 16.* and the sins of your Trades & of your traffick defile your addresses to God, & your approaches into his presence; when you come to worship before him, the sins of your shops defile your prayers, and pollute the Ordinances of God to you; the Lord looks upon all your unjust gains, as if you did defile his Sanctuarie. *Ezek. 14. 3, 4. The word of the Lord came unto Ezekiel, saying, Son of man, these men have set up their Idols in their heart, and put the stumbling-block of their iniquity before their face, should I be inquired*

Confid. 2.

inquired of at all by them? therefore speak unto them, and say, thus saith the Lord God, every man of the house of Israel that setteth up his Idols in his heart, and putteth the stumbling-block of his inquiry before his face, and cometh to the Prophet, I the Lord will answer him according to the multitude of his Idols.

Oh Beloved, when you approach into the solemn Assemblies, to make your address to God, he knows what unjust gain is your Idol, and he himself will answer you according to your iniquities, and will not hear your prayers. O let this Consideration terrifie you, the sin of your Shops will defile your Sanctuary, and blast all the benefit of your prayers and services.

3. Consider, that if ever God awaken your Conscience, you cannot look upon your unjust gains but with a bundance of disquietness and horreur, and perplexity of spirit: it may be now *stolen waters are sweet, and the bread of deceitfulness is pleasant to you*; but when God comes to awaken your Conscience, O what horreur and terror, and consternation will seise upon your spirits! *Iob 20. 15, 18, 20. He hath swallowed down riches, and he shall vomit them up again; the riches that a man hath gotten unjustly, shall be like meat that lies undigested in a mans stomach, and forceth him to vomit up again; and in verse 18. That which he laboured for shall he restore, and shall not swallow it down surely he shall not feel quietness in his belly, that is in his Conscience.* Those that are the great Cormorants of the world, that swallow down riches by oppression, they shall not feel quietness in their Consciences: to *Prov. 6. 7. The getting of Treasures by a lying tongue, is a vanity, tossed to and fro of those that seek death: the robbery of the wicked shall destroy them.* The word here translated destroy, in the original, signifies to saw; which intimates, that goods gotten by deceit and oppression, shall so trouble and perplex those that get them, as a saw will trouble and torment a man to have his arm or leg sawed off with it. When a man cometh to die, and shall consider, all this wealth that I have laboured for in my life, must leave me at my death, &c. that your riches are the price of your souls, and that they have been gotten by defrauding and over-reaching your Neigh-

Neighbour, by lying and cheating, and oppression; how can such a man look God in the face? *Esay 33. 14. Who shall dwell with the devouring fire? who shall dwell with the everlasting burnings? he that walketh righteously, and speaketh uprightly, and despiseth the gain of oppression.* None of those that use dishonest gain, and defraud their Brethren, can look God in the face; what honour and terror of Conscience will it be to you, when you come to die, to consider, that all your riches are purchased with your souls blood? Thus it was with *Indas*, *Mat. 27. 3.*

4. Consider, that sometimes those that have gotten great Estates unjustly, God doth so punish them, that he makes them to be objects of shame and reproch amongst the people where they dwell. As in *Habbak. 2. 9, 10. Wo to him that coveteth an evil covetousness to his house, that he may set his nest on high: thou hast consulted shame to thy house. When men do adde house to house, and squeeze the poor by oppression, they do consult shame to their own house, that is, not intentionally but eventually, though they do not intend it so, yet it falls out so; and we see it by experience, that many times your great Cormorants and oppressors bring shame upon their own heads in the places where they live.*

5. Consider, that sometimes God in his just judgements does blast those Estates that are gotten dishonestly, even in this life, the oppressors Estate dies before he dies, sometimes it is so. In *Prov. 13. 11.* saies Solomen, *wealth gotten by vanity shall be diminished.* Ill gotten goods are called the treasures of snow; now the property of snow is, if you hold a ball of it in your hand, it will melt away presently, and so many times God makes riches unjustly gotten, to melt away as Treasures of Snow: there is a notable expression in *Prov. 20. 21. An Inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed.* It is a very good observation that one hath, who takes notice, that of all the Tribes of *Israel*, the Tribe of *Gad*, *Ruben*, and half the Tribe of *Manasseh*, were most hasty to get possession of the promised Land: and those that were most eager to take their possessions first, the Lord was pleased to make them lose their

their

their possessions a great while before any of the other lost theirs, as you may see, 2 *King.* 10.33. I only mention this, to let you see, that though you be never so hasty in getting an Estate, yet God may quickly take it from you. You have another notable Text for this purpose, *Ier.* 17. 11. *As the Partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his dayes, and at his end shall be a fool.*

Oh think of this Beloved, that the curse of God waits upon wealth ill gotten, and he will blast it, it may be before you die, *Ezek.* 22. 12, 13. *Thou hast taken usury and increase, and thou hast greedily gained of thy Neighbours by extortion, and hast forgotten me, saith the Lord: Behold therefore I have smitten my hand at thy dishonest gain which thou hast made.* God will smite with his hand, and blast dishonest gain.

Obj.

Object. But methinks I hear some rich men say, surely this is not so as you say; for I have gotten by dishonest gains, and have dealt thus and thus, and have gotten a great Estate, and am a rich man still; I have left all my Children so much a year, and have thus much still left in the whole; and therefore I do not see that this that you say is true.

Ans.

I answer, that it is true, men may sometimes get wealth dishonestly, and yet die rich men, and leave their wealth to their Children, as in *Ier.* 5. 27. *As a Cage is full of Birds, so are their houses full of deceit: therefore they are become great, and waxed rich.* God may suffer men that do live and trade by deceit, to become great and wax rich.

Job 20. 15, 18.

2. Consider this, that you can have no true comfort, or quietness of conscience in the wealth that you have ill gotten; though you have gotten it unjustly, yet you cannot keep it quietly. *The riches that you have swallowed down, you shall vomit them up again,* and surely you shall find no rest in your bellies.

3. Suppose you may keep an Estate all your life-time, yet you will be a great loser by the bargain for all that; for what though you have gotten and kept your Estate? yet you will lose your own soul by it. And saies our Saviour, *what will it profit a man to gain the whole world, and lose his own soul?*

Hab.

Hab. 2. 10. Thou hast by thy unjust gains consulted shame to thy house, and sinned against thy own soul: and thus much for the fifth Consideration.

6. Consider, that by dishonest gains thou dost run the hazard of the greatest loss in all the world, to wit, a precious and immortal soul. In that place before quoted, *Hab. 2. 10. wo be to that man that gets wealth by dishonesty and oppression, he sinneth against his own soul.* James 5. 3. *wo be to you rich men, your gold and silver is cankered, and the rust of them shall be a witness against you at the last day.* *Hab. 2. 11. The stone shall cry out of the wall, and the beam out of the timber, in the house which you have gotten unjustly, shall cry for vengeance against you another day.* A *Lapide* hath a notable Fable to this purpose, comparing men that are unjust in their dealings to Spiders, the righteous man to a bee: The Spider upbraided the Bee for going up and down; oh, said the Bee *solidissimum est pro vita vitam evomere, pro vilissimis re charissimam medullam fundere, pro incerto certum expendere, pro minimo magnum perdere.*

And therefore consider oh wicked man, thou hast gotten a fair Estate; but that Estate shall cost thee thy souls blood, without repentance: oh let this consideration lie near your hearts, that you endanger your precious souls by your unjust gains.

And thus I have done with these three branches of the use, directed to three sorts of people. 1. To those that buy and sell in the world, and can scarce bring the year about. 2. To those that trade in the world, and get great Estates, but unjustly and dishonestly. And lastly, to those that have got great Estates and Possessions by just and commendable courses. I shall now conclude all with another short and practical use, and so have done.

I have already spent 4. Sermons about this business of commerce and trading in the world; and all that I shall now say by way of use in the close of this subject, shall be this, earnestly to exhort and beseech you in the midst of all your buyings and sellings in the world, to drive a Trade for Heaven, and to labour to possess grace as well as worldly goods, and

to encourage you herein, let me but offer these three things to your consideration.

1. Do not you expect some gain and increase by your Trades? there is not one of you but think to get by your Trading. O therefore do not drive a Trade for Heaven, and yet never labour to increase and grow better and better by it. *Luke 19. 5.* the Lord expects that we should *improve our talent*, and gain by our trading for Heaven. Do you expect to gain by your worldly Tradings? and doth not God expect, that in your Tradings for heaven, you should gain more grace and more knowledge, more experience, humility, holiness, heavenly-mindedness, and the like?

2. Would it not be matter of grief to you, to continue a long time, buying and selling, and trading in the world, and yet not increase your stock, would not this grieve you Beloved? and shall it not grieve you too, that you have been trading for Heaven a long time, and yet from your first stepping forth to this instant, have gotten no increase? and would it not grieve you to decline in your Estates, after all your labour and pains, and trading in the world? and should it not grieve you much more to be further off from Heaven now then you were at first?

Confid. 3.

3. Is it not unreasonable, that all your pursuits and endeavours should be to gain and procure things for the body, and to take no care, and make no provisions for the soul? Beloved, would you not count him an unnatural man, that should take care to clothe his slave, and yet let his Child go naked? so is it not unreasonable, that you should take all pains for the body, and none for the soul? Beloved, what a folly is it for you to be so solicitous to preserve your bodies, and never take any care concerning the welfare of your precious and immortal souls.

And thus now I have gone through these three parts of the Text. *And they that weep as though they wept not, and they that rejoice as though they rejoiced not, and they that buy as though they possessed not.*

In the next place, I shall proceed to handle the fourth and last part, *and they that use this world as not abusing of it, for the fashion of this world passeth away.*

S E R M.

S E R M. XIII.

1 Cor. 7. 31.

*And they that use this world as not abusing of it,
for the fashion of this world passeth away.*

IN which words there are these two general parts.

1. A duty commanded. 2. The reason of it adjoyned.
First, the duty commanded, in these words, *and they that use this world as not abusing of it.*

Secondly, the reason of it affixt. *for the fashion, or the scheme of this world passeth away.* The word signifies a methemathical figure, which is a meer notion, and nothing in substance. I shall principally insist upon the first part of the words, *And they that use this world as not abusing of it;* from whence observe this point of Doctrine.

That while men use their lawful comforts in this world, they must take a great deal of heed that they do not abuse them. This is the Doctrine I shall spend this hour upon. You must not only take heed of things sinful, but of some things lawful too; for though there be no sin in them, yet there may be a snare in them.

In the prosecution of this point I shall thus proceed.

1. To give you the reasons why you must not abuse the lawful comforts of this world.

2. I shall shew you when a man may be said in the use of lawful comforts to abuse them. And lastly, I shall give you some directions, how a Christian may so use the lawful comforts of this life, as not to abuse them.

I shall begin with the first, and shew you the reasons why you must not abuse the lawful comforts of this life.

There are four potent reasons for it, two of them found in Scripture, and the other two deduced from Scripture.

1. Abuse nothing you use; why? because nothing that you use is your own, but Gods, he is the true owner of all

Reasons why
we should not
abuse the law-
ful comforts
of this life.

that you possess, and you know it is a part of dishonesty to abuse other mens goods, And that you have is Gods, *the Cattle upon a thousand hills are his*, your Corn and wine are Gods; and if you use any of them to excess or drunkenness, you abuse that which is none of yours. This is the first reason drawn from Scripture.

2. There are two reasons found in Scripture. why you should not abuse the comforts you enjoy; the one before my Text, and the other after it. That before my Text is this; *but this I say Brethren, (saies the Apostle) the time is short, it remaineth therefore, that what soever you use in the world, seeing you cannot use them long, you should use them well: our time is short, and therefore do not abuse the comforts you enjoy.* The reason after my Text is, because all our comforts are, fleeting and fading, and running away from us, therefore *use the world as, not abusing of it for the fashion of this world passeth away;* they pass away with Eagles wings, but they come to you with the wings of a Sparrow: your comforts do vanish away like smoke; and therefore it was a custom in Rome, when the Pope went by, there was an Officer appointed to burn flax before him, which put him in mind, that all his honour and riches should soon vanish and pass away like the smoke. And it was a good meditation that one had standing by a River side; saies he, the water which I see now runs away, and I see it no more; so the comforts of this world are like the running River, that are still gliding and running away from us: seeing therefore we cannot enjoy these comforts long, let us use them well without abusing of them.

Sic transit gloria mundi...

Reason 4.

4. Another reason why we should not abuse the comforts of this world is, because that men are naturally more apt and bold, and venturous, to lanch forth into the abuse of lawful things, then in the committing of those things that are unlawful: There are more die by meat then by poison. It was the judgement of a learned man, that he thought there were more went to Hell, by doing lawful things unlawfully, then by doing those things that in themselves are merely unfull and unlawful: palpable and gross wickedness is easily cheekt and withstood; but who suspects lawful things? When a

man

man is eating or drinking, who suspects that his Table should be made a snare to him? and he that marries a wife, little dreams that she should unsodder this conjunction with Jesus Christ? and he that buyes and sells, and trades in the world, little suspects that he is thereby selling away his soul: therefore take heed that you do not abuse lawful things, because men are naturally more apt and prone to abuse lawful things, then to do those things, which the very doing of them is sinful and unlawful: you may lose your selves in saving your comforts, *licitis perimus omnes*. Surfet with junkets and sweet meats hath destroyed more then eating what is bitter of taste. It is very observable, that in Luke 14. 18, there were three sorts of people that made their apology why they would not come to the Supper of the great King, and none of them did plead anything that was sinful: as an excuse of their absence; but saies one, *I have bought a piece of ground, and I must needs go and see it, I pray thee have me excused*; and another said, *I have bought five Yoke of Oxen, and I go to prove them*; and another said, *I have married a wife and therefore I cannot come*. Neither of them did plead a sin for their excuse, as that they had cheated their Neighbour of his Land, as Ahab did Naboth of his Vineyard, or stolen Oxen, or used wanton dalliance with Whores and Harlots &c. but those things they pleaded as a ground of excuse, were in themselves lawful; which doth clearly demonstrate to us, that the using of lawful things abusively, is a great sin, and therefore it requires our care and circumspection, that we do not offend in this particular.

And thus I have done with the first question, why we must not abuse the lawful comforts of this life.

We come now to the second, and that is to shew you, when a man may be said in the use of lawful comforts to abuse them.

Ans. I shall give it you in these four or five particulars.

1. A man may be said to abuse the lawful comforts of this life, when he doth use them too affectionately. Many men do hug their comforts so close in their arms, that they spoil them,

Quest. 2.

When a man may be said to abuse the lawful comforts of this life.

them, as the Ape kills her young by hugging them too hard. Beloved, did you but gently and moderately use the things of the world, the lustre, and beauty, and comforts of them would remain longer with you; but by crushing of them, and loving them too much you spoil them. *If riches increase, set not your hearts upon them.* It is a good observation that one hath upon that place, *Iob 38. 22.* where God challengeth *Iob*, saies he, *hast thou entred into the treasures of Snow or hast thou seen the treasures of the Hail?* Saies he, all the comforts of this world are but like treasures of Snow. If you take a handfull of Snow, and crush it in your hand, it will melt away presently; but if you let it lie upon the ground, it will continue a pretty while: and so it is with the things of this world; if you take the comforts of this life in your hands, and lay them too near your hearts in affection and love to them, they will quickly melt and vanish away from you: But if you leave them in their proper place, and do not set an inordinate affection upon them, they will continue the longer with you. If you line a Garment with linen, it doth well; but if you line it with pitch or glew, that it sticks to the body, you spoil both the Garment, and the man that wears it: so when the world is glewed to your hearts, it spoils the comforts of the mercies you enjoy; so that this is the first thing, wherein a man may be said to use the lawful comforts of this life abusively, when he useth them to affectionately; for whatsoever a man loves excessively, he makes a God of it; the covetous man makes a God of his Gold, the ambitious man of his honour, &c. and this is a great abuse of the Creatures to make Gods of them.

2. Men abuse lawful things in their use, when they go about the things of the world, which in themselves are lawful, too eagerly, *when men do rise early, and go to bed late, and eat the bread of carefulness,* and lie down in sorrow, being intent on nothing but the world, as those *Iames 4. 13.* when a man does thus, he abuseth the world in the using of it.

Obj. But when may a man be said too eagerly to use the things of this world?

I answer. 1. When thy worldly employments interrupt thee

Obj.

Ans.

thee in holy performances, then you are too eager in the pursuit of worldly things; though you do follow your Trade, which is lawful and commendable, yet if this makes thee neglect the duties of Gods service, as Family-duties, and cloister-duties, &c. then you do abuse lawful things; and therein consisted *Martha's* abuse of lawful things in *Luke 10. 40.* *Martha, Martha, thou art careful, and troubled about many things,* saies Christ; she was troubled about the matters of the house, but she neglected the one thing necessary, the hearing of Christs voice. And therefore al you that are Tradesmen, & men of great employments in the world, take a serious survey over your own hearts, consider whether you do not rob God of his due, and by your too eagerly pursuing the things of the world, neglect the duties of his service.

2. When you cannot take that natural refreshment in the blessings of God, which he allowes; when you cannot eat your bread with quietness, you are so perplext and ingulph't in the world, that when (as *Solomon* saies) *by reason of your abundance you cannot sleep*; when you have neither time to eat by day, or sleep by night, then you are too eager about the things of this world. And thirdly, when a man is restless and unsatisfied with his condition, he would be greater and richer then he is, and drive a greater Trade then he does, this is to be too eager upon the things of the world.

3. Another thing wherein men abuse the lawful things of this world in their use, is, when they use them too dependingly; when they trust, and rely and depend too much upon the things of this world. The comforts of this life may well be compared to the Reeds of *Egypt*; that if a man lean upon them, would not only deceive his expectations, and break under him, but pierce and run into his hand: so if you rely too much upon the things of this world, they will break and frustrate your hopes, and fly away from you, and pierce you through with many sorrowes. It is a good observation that one hath, (saies he) The World hangs upon nothing, and therefore why should we depend upon that which hath no foundation?

4. A man useth lawful things abusively, when he uses the world.

world too carkingly, when a man shall be so troubled with solicitousness what shall become of him and his Family hereafter, in his old age, that he cannot enjoy any comfort or quietness in what he possesses for the present, then he abuseth the things of this world. The things of this world are not durable and lasting, and therefore we should not set our hearts upon them, or be troubled at our future Estates, but *live without care*, as the Apostle saies in the next verse to my Text; we should not be too carking and solicitous about the things of this world.

Quer. 3.

We come now to the third Querie, what a Christian should do, that in the use of the lawful comforts of this life he may not abuse them, but that he may use lawful things lawfully: what course should a Christian take, that he may do thus.

Ans.

I shall dispatch this very briefly, and shew you in 4. particulars; how you may do to use lawful things lawfully, and not to abuse them.

1. If you would use lawful things lawfully, use them spiritually, and then you will not use them abusively; use earthly things with a heavenly mind. As wicked men do use spiritual things carnally, so should you use carnal things spiritually, that is, while you are about carnal things, you should make a spiritual use of them. And thus our Saviour did, when the people came about him for bread, he took occasion thereby to tell them of *the bread of life*, and of *that Manna that came down from Heaven*, that a man might eat thereof and not die. So when the Samaritan woman was busie at the well drawing of water, Christ from thence took occasion to tell her of the water of life, of *living water*, that if a man drinks thereof he shall never thirst more. Thus did Christ improve carnal things spiritually: A man may lawfully talk and discourse of worldly things, of buying and selling, and trading; but still in the close, there should be a touch of something thats spiritual and heavenly. A man will never use the world well, till he uses it spiritually. One that treats upon this subject, saies, that as he sate once in his study, he saw a little Robin-read-breast pitch upon his window chir-

c hisping; and he presently made this spiritual use of it. Saies he, this poor Bird that knowes not where to abide, but to rest upon a hedge, and knowes not where to have a bit of meat, or where he shall pick up the next crumb, yet she can sing and be merry; and therefore why should I that have enough of the things of this world, be dejected and troubled with care and sollicitousness for them?

2. Use the things of this world reflexively, and then you will not use them abusively. Reflect from the world up to God: When you are enjoying any of the comforts of this life, and find a relish and sweetness in any of the Creatures, then by way of reflection, consider, that if there be such a sweetness and deliciousness in the Creature, what a sweetness is there in God the Creator? if there be so much beauty and excellency in the Creature, how much beauty and glory, and transcendent excellency is there in God, and in the Lord Jesus Christ? if there be so much light and brightness in a Candle, what is the light of the Sun, and the glory of Heaven, and the splendor of the Lord Jesus Christ, who is ten thousand times brighter then the Sun? If you do thus use the world, you will not abuse it. If the Creature be so full of goodness and sweetness, how full is God? if there be such comfort in having an estate here below, what comfort is there in having grace in our hearts, and to enjoy those treasures that are *incorruptible, and fade not away, which neither the moth nor rust can corrupt, nor thieves break through and steal*: use the world as a Looking-glass, which casts a reflexion, not as a mud-wall. O Beloved, if we could thus in the use of all creature-comforts, look up to God, and reflect upon the giver of them, we should never abuse them.

3. You must use the comforts of the world weanedly, with weaned affections from them. Thus David did, though he were the King of Israel, and sat upon the Throne, yet he was *a weaned Child* to the things of the world, *Psal. 131. verse 1.*

O Beloved, you that have great Estates in the world, should yet live with weaned affections from the world, the Scripture does not only enjoyn Christians to *crucifie the flesh*, but the

world too. They that are in Christ, have not only crucified the flesh with the affections and lusts, as in *Gal. 5. 24.* but they are crucified to the world too: thus Paul was; saies he, *I am crucified to the world, and the world is crucified to me:* the world did not care a pin for Paul, and he did not care a pin for the world; he that will use the world well, must use it weanedly.

4. If you would not use the comforts of the world abusively, you must use them orderly; *first seek the Kingdom of God, and the righteousness thereof, and then all other things shall be added to you, Mat. 6. 33.* before you seek after the world, you should seek the things of Heaven; seek the Kingdom of Heaven first in your judgements and esteem, as the chief and supreme object of your desires and delight, let the chief bent of your heart be after spiritual things, make this your business, for which you were sent into the world: you may seek after the things of the world; but when you have them, you must use them in a way of subserviency to heavenly and spiritual things; you may follow your Calling in obedience to Gods Command; but let your aims be thereby to be the better able to maintain your Family, to serve God in that relation and place he hath set you, to relieve the poor, and comfort the needy, and support others that want the help and assistance of your charity; you should have an eye upon spiritual things, as being chiefly to be look't after, and use all your comforts as so many steps to advance you nearer Heaven, you should be subservient to God in whatsoever condition he hath placed you, and not use the world for the worlds sake, and follow a Calling, and buy and sell meerly to get gain, and to grow rich and great in the world, making Religion and godliness subservient to the world; for this is a very great abuse of the world: but let all things here below be secondary and subservient to spiritual and heavenly things.

It is observable, that in the Lords Prayer, where there are five Petitions for spiritual things, there is but one for temporal things, and that is, *give us this day our daily bread;* to note and intimate to us, that our desires and endeavours should be most after spiritual things. And besides, these are petitioned

petitioned for in the first place before worldly things, to note, that the things of the world should be subservient to spiritual things. These are four Rules, which if you observe, you will not use the world abusively.

And thus I have gone over the Doctrinal part of this Subject; I shall only speak a word or two by way of application, and so have done.

1. Is it so, that we ought not to abuse the lawful comforts of this life? then by way of reproof this Doctrine layes (from God) a just blame and rebuke upon all those that do abuse the things of the world. It is lawful for men to eat and drink, and enjoy the comforts of this life; but you must not abuse them, to excess, to gluttony, or drunkenness, &c.

2. By way of exhortation: There is none of you that live in the world, but you must some way or other make use of the world: my great request therefore is, that you would use the world as not abusing of it; and to prevail with you herein, I shall lay before you several Considerations; but the time being now past, I shall reserve them to another time.

use.

SE R M. XIV.

1 Cor. 7. 31.

— And they that use this world as not abusing of it, for the fashion of this world passeth away.

THere is yet something behind by way of use from this Doctrine, *That Christians in the use of lawful things, must take heed that they do not abuse them*, which I shall finish this morning, and leave the inducement, (*because the fashion of this world passeth away*) till the afternoon.

The uses that I shall make of it, are only two.

1. By way of caution, and

2. By way of exhortation.

1. Is it so, that Christians should be careful in the use of lawful comforts, not to abuse them; but so to use the world,

Use.
Caution.

as if they used it not, then Beloved, take these few cautions along with you.

Caution 1. If you must not abuse worldly things, then much more ought you to take heed, that you do not abuse spiritual things in your use of them. You must be careful that your practises be answerable to your Professions, and not profess much, and practise little. Do not make Religion a Cloak to impiety. You use to come to Church, and frequent the Ordinances of God; but take heed that you do not abuse this practise, and make it a Cloak to cover some secret willany or impiety. Do not abuse the word of God, nor use thy tongue to scoffe and jeer at the Scriptures; do not abuse your gifts, nor graces, nor contemn and despise those that want them. If a man be careful not to abuse an Iron tool or instrument, he will be much more careful, that he does not abuse a silver or a golden one; if you must not abuse things of an inferior and baser nature, then much more should you not abuse things of a higher and more excellent nature. If you must not abuse worldly things, then much less spiritual things; therefore abuse not Ordinances, abuse not Sacraments, nor Sermons, not the means of grace; by living unfruitfully and unprofitably under them.

2. Take this caution, that these advices of the Apostle, *to weep as if we wept not, and to rejoyce as if we rejoyced not, and to buy as if we possessed not*, are not to be extended to any spiritual performances; but only to outward things. The Apostle does not bid you weep for sin, as if you wept not, neither doth he bid you rejoyce in God, and Christ, as if you rejoyced not; nor does he bid you use spiritual things, as if you used them not, and buy the things of God, as if you possessed not: there are many men, that in the use of worldly things, will rejoyce, as if they were made up of nothing but joy and mirth, and as if all their blis & happiness did consist in these outward comforts; and many there are that can almost dissolve into tears for outward losses, troubles, or afflictions; but when they come to rejoyce in spiritual things, they can then rejoyce as if they rejoyced not, & in mourning for sin, they can weep as if they wept not, and use the things of God.

as

as if they used them not. Oh how opposite and contrary do men go to the rule of the blessed Apostle here: they can pray as if they prayed not, they do not pray, even while they are a praying. Men should use a moderation and indifferency in the things of the world; but you should not do so in spiritual things, but in them you must pray as if you were praying, as 'tis said of *Eliab*, *James* 5. 17. and pour forth strong cries to God, and hear the word of God, as if you were a hearing of it, and do every duty with your whole strength and might.

Use 2. Let me perswade you (by way of exhortation) to yeild to, and put in practice this Apostolical Rule, to use the world as not abusing of it. And the better to set home this exhortation upon your hearts, I shall lay down before you these ten pressing considerations by way of motive: and Beloved, in regard of the coldness of the season, I shall very much shorten my meditations, and give you only the heads and pith of things.

1. If you would use the world as not abusing of it, consider, That in abusing the things of the world, you do pervert the end of God in giving you the things of the world; for the end that God aims at, is that every Creature should lead thee to the Creator, that thereby you may the more admire his goodness, and advance his praise and glory; he looks that every blessing he bestows upon you, should be as a Perspective-glass, through which you may have a clearer sight and view of himself, though you are at a great distance from him. In *1 Tim.* 4. 4. *Every Creature of God is good, and to be received with thanksgiving.* As Doves, every grain they pick look upward, so should Christians; and therefore if thou dost abuse any of his Creatures, thou dost pervert the end of the most High. God did ordain food for thy use, to satisfy thy hunger, and not to feed thy gluttony. He gave thee drink to extinguish thy thirst, and not to provoke thee to drunkenness. God gave thee Apparel to cover thy nakedness, and to keep thee warm, and not to be an instrument of pride in thee; and so of any other comfort: this is the first Consideration.

Προσυχὴ
προσηύξατο.

Use.
Exhortations

Ten considerations to persuade men to use the world as not abusing of it.

Confid. 2.

2. To keep you from the abuse of the things of the world, consider, that thou art not a proprietor, but only a possessor of those blessings thou enjoyest in the world. It is true there is a common Proverb amongst men, when they are reproved and taxed, for abusing the Creatures, they will presently reply, may not I do with my own what I please; why, no beloved you may not, for you have nothing that is your own, they are all Gods. As in *Psal. 50. 10, 11, 12. Every beast of the Forest is mine and the Cattle upon a thousand hills. I know all the fowls of the Mountains, and the wild Beasts of the Forrests are mine. If I were hungry, I would not tell thee, for the world is mine, and the fulness thereof.* So that if you abuse the things of the world, you abuse that which is none of your own, but Gods. And you know, it is a part of dishonesty to abuse another mans goods. All that you have in the world, they are but borrowed blessings, God only hath a right and propriety in them. He does but only lend them to us for our use, and keeps the propriety of them to himself. If there be any thing (amongst all those things we call our own) may be properly said to be our own, it is our bodie, for that is nearest us, and yet this is not our own neither; for the Apostle saies, in *1 Cor. 6. 19, 20. What, know you not that your body is the Temple of the Holy Ghost, and ye are not your own, but you are bought with a price? therefore glorifie God in your bodies, and in your spirits which are Gods.* When a man borrows a thing, he that lends it prays him to use it well. *Elisha's* Servant borrowing but an Axe to cut down wood, and it falling into the water, cryed, *Alas Master, 'twas but borrowed,* *2 King. 6. 5.* The mercies you have are rather lent then given you; shall I wound a man with his own Weapons? yet thus thou dost to God, when thou abusest any of his blessings.

Hof. 2. 8, 9.

Confid. 3.

3. To keep you from abusing the lawful comforts of this life, consider what was noted before, that men are more apt to miscarry in the use of lawful things, then in committing those things that are in themselves simply unlawful: there are more a great many die by surfeiting upon wholesome meats, then there do by raking of poyson. Beloved, millions of men miscarry by the use of lawful things.

4. Con-

4. Consider, that it is not so easie for men to repent for the abuse of lawful things, as for the commission of gross sins they are more easily discernable, and the conscience does often check and controll, and rebuke men for such notorious and palpable sins; but a man may soon miscarry in the use of lawful things, and yet not perceive it. Who suspects lawful things? these sins are not so evidently discerned, and therefore cannot be so easily repented of.

Confid. 4.

5. Consider, that the Creatures that you abuse in this world, they shall rise up as a witness against you at the last day. Your silver and gold shall rise up and witness against you; not as if the unreasonable Creatures, as silver and gold, should by a vocal expression plead against you; but when God shall condemn thee, he shall declare that he proceeds thus against thee for the abuse of his Creatures that he has given thee, as silver and gold, riches and possessions in the world. The very Creatures that thou hast abused, shall be a witness against thee to condemn thee. As in *Hab. 2. 10, 11.* saies the Prophet there, *The stone shall cry out of the wall, and the beam out of the timber shall answer it against wicked men and oppressors* at the day of judgement. Nor as if the stones and timber should have a voice; but God shall then say, the cries of the very stones and timber in my ears, which thou hast gotten by violence, does witness against thee. And Christ shall then say, when he condemns thee, the word that hath been so often preached to you in my name, inviting and beseeching you to come in and accept of mercy and pardon, and you would not hear nor obey, but rejected it, and cast it behind your backs, that word does now witness against you.

Confid. 5.

Jam. 5. 3.
Deut. 4. 26.

6. Consider, that it is a part of the Creatures curse and bondage to be abused, by those that make use of them, in abusing the Creatures you make them groan under you, I will give you a very full Text for this, in *Rom. 8. 20, 21, 22.* for (saies the Apostle) *the Creature was made subject to vanity, not willingly, but by reason of him that hath subjected the same in hope because the Creature it self also shall be delivered from the bondage of corruption into the glorious liberty of the Sons*

of

of God, for we know that the whole creation groaneth and travaileth in pain untill now. The great burden and bondage of the Creatures is then; that being created by God to be instruments of his glory, and to provoke those that use them to advance his praise, they are notwithstanding employed by wicked men to the dishonor of God, and scandal of Religion. Under this bondage do the Creatures groan, that although they were made to promote their Creators glory, yet they are made to be instruments of his dishonor, and subjected to the lusts of wicked men; and therefore consider of it, when thou dost abuse the Creatures to excess, either in drunkenness or gluttony, or pride, if it were possible, those Creatures would sigh and groan, that they are thus necessitated to serve thy lusts, which should be instruments of their Creators glory.

7. Consider, that by abusing the lawful blessings you enjoy, you provoke the Lord to take away those blessings from you. As in *Hos. 2. 8, 9.* saies God there, *because I gave thee Corn and wine, and Oyl and silver, and gold, and thou hast abused them, therefore wil I return and take away my Corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover her nakedness,* the abuse of mercies does many times provoke God to strip us of them: we see by experience, that many that abuse their wealth and Estates come to beggery before they die, and many that abuse their wits become very fools.

8. To dissuade you from the abuse of lawful blessings, consider, that such practises will nourish in your hearts security and carelesness in preparing for the coming of Christ to judgement, *Luke 17. 27.* *As it was in the dayes of Noah, so shall it be also in the dayes of the Son of man; they did eat, they drank, they married wives, they were given in marriage, untill the day that Noah entred into the Ark, and the flood came and destroyed them all: and as it was in the dayes of Lot, they did eat, they drank, they bought, they sold, they planted, they builded, till it rained fire and brimstone from Heaven, and destroyed them all; even thus shall it be in the day when the Son of man is revealed.* Beloved, many of you have your hands and heads,

Mar. 24. 38.

and

and hearts so full of the world; that you are secure and heedless in preparing for the last day, at least in preparing for your last day, the day of your death.

9. Consider, that by abusing the Creatures you force them to do that which by natural instinct they have no inclination or promptitude to do, in *Rom. 8. 19. The Creature was made subject to vanity, not willingly*; that is, the Creature is employed in vain and sinful uses, not by its natural instinct, or by the Creatures natural inclination, but unwillingly; thy hand that is employed in any sinful action, or thy leggs that carrie thee to a Stage-play, or thy tongue that is an instrument of lying, or swearing, &c. they do not do these things willingly, or by natural instinct, they are not inclined to do it, but rather to set forth their Creators glory. The Sun does not willingly shine to give light to wicked men, to deceive and oppress their Neighbours in their Shops. No Creature does give a willing consent to be employed to his Creators dishonour. *the Creatures are made subject to vanity, not willingly, but by reason of him that hath subjected the same in hope* (that is) in hope that alwayes the Creature shall not be thus subject to wicked men, and instrumental to their sin, and their Creators dishonour. The Creature is subjected, in hope to be some time or other freed from this burden of being made use of by wicked men to Gods dishonour.

10. Consider, that you cannot use the things of the world long, and therefore you should use them well: this is the Argument in the text, *It remains Brethren* (saies the Apostle) *the time is short, therefore let him that weeps weep as if he wept not, and he that rejoiceth as if he joyced not, and they that buy as if they possessed not, and those that use the world as not abusing of it; why? because your time is short, you cannot enjoy them long, and therefore you should use them well.*

And thus Beloved, I have done with these Apostolical Directions: there now remain behind only the reasons or motives why we should not use the things of this world abusively; *because the fashion of this world passeth away*: Why must we weep as if we wept not, and joyce as if we joyced not, and buy

as if we possessed not, and use the world as not abusing of it, why? because the fashion of this world passeth away. The fashion of this world: The word signifies a mathematical figure (as hath been noted) which is a meer notion, and nothing in substance; such a thing is the world: all the pomp and glory and honours, riches and greatness of the world, they are all fading, vanishing comforts, they are continually passing away like the gliding stream. The fashion of this world: The word, saith another Author, signifies such a fashion as is in a Comedy, or Stage-play, where all things are but for a while to please the eye. A man acts the part of a King that is but a Beggar: so all the comforts and glory, and honours of the world, they are passing away; like the water of a River, they are continually running away from you. *Budens* reads it, deceiveth, as an *ignis fatuus*.

we should in the first place handle these words in a relative consideration, as a reason why we must use the world as not abusing of it, because the fashion of this world passeth away; and from thence you may observe.

Doct.

That the serious consideration that all the comforts and blessings of this world soon pass and fade away, should be a strong motive to Christians, not to set their hearts upon them.

Who would set his heart upon that which so quickly passeth away? as the running water passeth swiftly away; so the things of the world are soon gone; and therefore this should provoke Christians not to abuse them, but to use them well, seeing they are passing away.

Doct. 2.

But I had rather handle the words as an entire proposition of themselves, and then the Doctrine from them will be this, That all the comforts and conditions of this world are passing away from us, even while they are with us. This is [the Doctrine I shall spend an hour upon in the afternoon.

SERM. XV.

SERM. XV.

1 Cor. 7. 13.

For the fashion of this world passeth away.

THe fashion of this world passeth away : The observation from these words was this, that all the comforts and contentments of this life are passing away from us, even while they are with us. They are of a transitory and fading nature.

(Beloved) that I may a little work this general point upon your affections, I shall first shew you that this is a truth, and then draw some practical inferences from it, and so finish this Text.

That all the things of the world are passing away from us while they are with us, I shall manifest unto you by those 3. or 4. demonstrations.

1. It appears to be so by an induction of particulars ; if you look upon all conditions of men whether in honours, or prosperity, or riches, &c. you shall see all these conditions in a fading and consuming posture. Look upon *Adams* condition in innocency, his condition was in probability like to be a firm and lasting condition, and yet *Adam continued not a night in honour, but became like unto the beast that perisheth*. And so if you look upon *Solomon* that was the glory of the world, neither before him nor after him was there any like unto him ; all the kings of the earth made obeysance, and brought presents to him, *2 Chron. 9. 13* : there is sent down the total sum of *Solomons* glory, the weight of Gold that came to him in one year was 666. Talents of Gold, and as for silver it was plentiful as stones in the street and nothing at all accounted of in his dayes : he had 4000. stalls for Horses, and Chariots, and 12000. Horsemen ; he had 239. quarters of wheat every day brought into his house, he had silver as stones, and gold was of no value with him ; and yet what became of all his honour and glory ? *Solomon in all his glory was not arrayed like the Lilly in the field*

All the comforts of this life are passing away from us while they are with us.

*Divitie habent
se nem suum aut
suum suum.*

Demon. 2.

Demon. 3.

*Psal. 144. 4.
Psal. 39. 6.*

Demon. 4.

(as Christ saies) and so if you look upon the conditions of all men in honour, they stand in slippery places, and are sliding down every day, as in *Iob 20. 6, 7, 8, 9.* *Though his excellency mount up unto the Heavens, and his head reach unto the Clouds, yet he shall perish for ever like his own dung; they which have seen him shall say, where is he? he shall flee away as a dream, and shall not be found, yea he shall be chased away as a vision of the night.* So the *Assyrian* Monarchy passed to the *Persian*, the *Persian* to the *Grecian*, and the *Grecian* to the *Roman*. The condition of honor is a fading condition. Or if it be your fortune to be rich & wealthy in the world, that condition is fading too; thy riches will either see an end of thee, or thou wilt see an end of them, *1 Tim. 6. 17.* Trust not in uncertain riches: so *Prov. 23. 5.* *Richestake unto them wings and flee away:* so *Prov. 27. 24.* *Riches are not for ever, neither does the Crown endure to every Generation.*

2. Another demonstration to prove that all the things of the world are fading and passing away, is this; because the whole world is of a perishing nature, and therefore the things of the world must needs be so. In *2. Pet. 3. 10.* *The Heavens shall pass away with the noise, and the Elements shall melt with fervent heat; the earth also, and the works that are therein shall be burnt up.*

3. Man which is Gods Master-piece in the world, is still fading and passing away, and therefore the things of the world much more. Mans life is but a vapour, but a flying from his womb to his Tomb; *Animantis cuiusq; vita est in fuga.* Men have here no continuing City, *Hab. 13. 14.* In the *1 Iob* last, saies Job, *Naked came I out of my mothers womb, & naked shall I return:* there is no mention made of staying in the world, nothing but a coming into the world, and a going out of it again.

4. It appears to be so by those similitudes that this world and the things thereof are compared to in Scripture.

The Spirit of God, to note the uncertainty of all things here below, in *Rev. 18.* compares the world to a *Sea of glass mingled with fire:* It is compared to a *Sea*, because of its fluctuation and variation; and to a *Sea of glass*, for its brit-

brittleness and uncertainty, it is soon broken; and to a Sea of glass mingled with fire, to note to us, that the world is alwaies in a consuming condition. Now no man will look upon the Sea but as a very uncertain and unstable Element; that drop of water that was here but now, is presently gone, and cannot be found.

2. The world is compared to a Cloud, in *Iob 30. 15.* my welfare (saies Job) passeth away like a Cloud. Clouds are alwaies posting away, and so is the world; and all things therein. And therefore David saith, *Psal. 104. 3.* God maketh the Clouds his Charets, noting his volubility and celerity in his works of mercy or judgement.

3. The World is compared to the wind, in *Psal. 78. 39.* as a wind that passeth away and cometh not again: so in *Psal. 18. 10.* and *134. Psal. 3.* what more swift then the wind? how soon is a gust and a gale of wind gone by? so neither is there any continuance in any thing here below.

4. The world is compared to grass in *1 James 1c.* as the flower of the grass: the rich men shall pass away; for the Sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof faileth, and the grace of the fashion thereof perisheth; so also shall the rich man fade away in his waies. Not only to grass, but the flower of grass.

5. They are compared to smoke, and you know the wind scattereth, and driveth that to and fro presently. In *Hos. 13. 13.* They shall be as the Morning Cloud, and as the early dew it passeth away. (You know as soon as the Sun shines, the dew is presently gone,) and they shall be as the chaffe that is driven with a whirlwind out of the floor, and as the smoke out of the chimney: there are 5. resemblances put together in one verse; so that, beloved, you see these comparisons do make it very manifest and evident, how uncertain and fading and perishing all the glory and comforts of the world are.

I come now to that which I chiefly intended; and that is, to wind up all in a practical application. And all that I shall do herein, shall be to draw out seven practical instructions from this general Doctrine.

1. Is this so, that all the things of this world are passing away

Practical instructions by way of use.

away from us, while they are with us? why then let the consideration of this wean your affections from all worldly things. Why will you love that much that cannot stay with you long? It is the advice that Solomon gives in Prov. 23. 5. *Woe he, why wilt thou set thine eyes upon that which is not?* (that is) though they are in being, yet not in continuance: for *they certainly make themselves wings and fly away.* This consideration should wean our loves from all creature comforts. And though we look upon the things of the World with our eyes, yet not with our hearts; but let them be fixt, *not upon those things that are seen, but upon those things that are not seen: for the things that are seen, are temporall, but the things that are not seen are evermall,* 2 Cor. 4. 18. they are not worthy the looking on, because temporary. In *Sparta*, a City of Greece, a man was King but one year, afterwards lived in retirement & meanness, therefore no man could hardly be gotten to accept of it: so should the consideration of the fading nature of all worldly things, cause us to withdraw our affection from them.

2 If the fashion of this world be passing away, then let this excite and stir up your soules to look after the things of another World, which are more permanent and lasting. *Chrysostome* compares the World to an Eel; and you know the harder you hold an Eel, the sooner it will slip out of your hands; so the things of the world, the faster you think to hold them, the sooner it will slide from you: and therefore labour to lay hold upon Christ, and grace, and glory, upon Heaven and happiness. In *Heb. 13. 14.* (saies the Apostle) *here we have no continuing City, therefore let us seek one to come.* Because they had no continuance here, therefore they lookt for one to come, even a City whose builder and maker was God; they lookt after the things of another world, that would not passe away as these do. As in 2 Cor. 4. 18. *we look not to the things which are seen, that are temporall, but to the things which are not seen, that are evermall.* You have another notable Text for this purpose, in *Heb. 11. 15, 16, 17.* it is spoken of the godly Patriarchs, that if they had been mindfull of the Country from whence they came out, they might have had opportunity

to have returned; but they desired a better Countrey, that is, an heavenly. Because they did not look after their own Land the Land of Canaan, therefore they did declare that they had a better Countrey in their eye, which they did look after, namely, a heavenly Kingdom. The King of Spaine that year he was King, sent a great deal of Treasure into the place of his banishment, that he might live well ever after: so should Christians while they are here, lay up treasure in Heaven, *Mat. 6. 19, 20.* (Beloved) if the things of this world be so vain and fading, and uncertain, let us look after the things of a better world.

3. If it be so, that this world is so fading and vanishing, then labour to be convinced of the truth of it, and let your hearts be sensible of the vanity and uncertainty of all things here below. I may say of them as the Apostle speaks in another case, in *Col. 2. 22.* *All these things perish with the using.* No sooner are you grasping of the world, but it goes from you. We have no more hold of these earthly things, then of a flock of Birds, I cannot say they are mine, though they sit in my yard: The glory of Ephraim is said to flie away like a Bird. The world like a Nose-gay withers while you are smelling to it, as snow melts while it is in the hands of Children. At the inthronization of Popes, one used to go before him, burning a wad of straw, or flax, crying, *sic transit gloria mundi.* It is an admirable observation that a learned man hath upon the names of the two first men that were born into the world, *Cain* and *Abel*; saies he, we may learn this Lesson from their very names, *Cain* here signifies possession, and *Abel* here signifies vanity; to shew that *Adam* and *Eve* did see nothing but vanity in all their possessions. And oh that you that are the Sons and Daughters of *Adam*, that have a great deal less of the world then *Adam* had, that you would not set your hearts upon the vanities and uncertainties of this world that are so soon gone away from you.

4. If this be so, that all the comforts of the world are passing away, then this shews the folly and madness of those men whose eager pursuits are after fading vanities. O what a madness is it for men to be eager in their pursuits of these transient

Instruct. 3.

transient and fading things, and in the mean time neglect these things that are of a greater excellency and duration; and yet there are a world of such fools and madmen amongst us, that seek after vanities, and neglect durable and lasting riches. O how foolish are many men in the world, that are eagerly imployed about the mean and low businesses of the world, and in the mean time neglect the great affairs of heaven; like *Alexander*, who imployed himself in making harts fork hives, and neglected the weighty affairs of his kingdom; or like *Archimedes*, who was drawing mathematical lines, and never took care to save the City nor his own life. It is storied of *Caligula*, an Emperour of *Rome*, (and for which he is befool'd of all that ever writ of him) that having prepared & set out a very great Navy of Ships, when his men thought he would have done great exploits and have conquered many Kingdoms with them, he, contrary to all their expectations, commanded them to go and load their ships with Cockle shells and pibble stones, and so return again. Just such fools are many men, that trouble themselves in purchasing Cockle shells and pibble stones, the fading vanities of this world, and neglect the looking after the firm and durable, and substantial riches of the Kingdom of Heaven.

If the things of this world be so fading, then from hence we may see the disparity and vast difference there is between earthly things and heavenly. The glory of this world passeth away; but you cannot say so of the things of Heaven: the former weares as your Garments, the other, as the body, weares not away. Riches are a vanity used to and fro, *Prov. 23. 6.* but grace is durable riches, *Prov. 8. 18. 1 Pet. 1. 24.* The grass withereth, and the flower thereof faileth; but the word of God, that endureth for ever: by grass and the flower of grass, is meant all the glory of this world, and these all fade and wither away; but the word of God that endureth for ever, (that is) the work of grace wrought in your hearts by the word that shall last and endure for ever, that shall remain and continue when all the glory of the world passeth away. *1 John 2. 17.* The world passeth away, and the lust thereof; but he that doth the will of God abideth for ever. (Beloved) here you see

the

A great disparity between heavenly things and the things of this world, riches and honours, &c. Suppose thou art heir to a Crown or kingdom, yet these are but temporal instances, and last but for a season, but an heavenly inheritance that endureth for ever, as in 1. Pet. 1. 4. *an inheritance incorruptible, undefiled, and that fadeth not away.* All your comforts here below are but momentary comforts, riches and honours are not everlasting; but God and Christ, and gra. and Heaven, and glory is everlasting: these are comfort that fade not away but last for ever: your earthly parents are not everlasting, but your Father in Heaven is everlasting. *Eph. 6. your lives here are not everlasting, but your life in Heaven everlasting.* Luke 18. so here below you rejoyce one day, and weep another, but in Heaven your joy shall be everlasting, as in Esa. 61. 7. *Everlasting joy shall be upon their heads,* so in Thes. 2. 16. saies the Apostle, *who both comfort us, and give us everlasting consolation, &c.* here your comforts are but short, but in Heaven you shall have everlasting consolation. Here our possessions are not everlasting, but these shall last for ever in Heaven, and here you are soon forgotten, and the memory of your names lost; but in heaven you shall be had in everlasting remembrance, Psal. 112. verse 6.

6. Are the joy and comforts of the world passing away? why then knowe in for your comfort, that the troubles and troubles, and afflictions of the world are passing away too; *flight afflictions which are but for a moment.* 1. Cor. 4. 17. Suppose thou art a man of a mean fortune, poor and low in the world, why yet thy poverty shall pass away: suppose thou art a man of a sickly and weak constitution, your sickness shall pass away too: suppose thou art imprisoned and in bondage, yet the prisoner shall shake of his fetters, and his prison-Garments, *Iob 11. 16. thy misery shall pass away as a dream of water:* so in Esa. 35. 10. *sorrow and sighing shall fly away,* your miseries and sorrows as well as your comforts are passing away. And therefore Beloved, this should support and bear up your hearts.

7. If the pleasures and comforts of this world are passing away, then we should take a great deal of heed that we do not

DE ANNO 1630
IN ANNO 1630
IN ANNO 1630
IN ANNO 1630
IN ANNO 1630
IN ANNO 1630
IN ANNO 1630
IN ANNO 1630
IN ANNO 1630
IN ANNO 1630

Omnia data
tolerabilia quia
brevia.

*Cur ea quæ ad
vsum diuturnum
esse non possunt,
ad supplicium
diuturnum de-
pescunt?
Ambr.
Divitiæ sunt
caducæ, pœnæ
vero perpetuæ.*

incure external punishments for momentary pleasures: Be-
roved it were something if our comforts here were equiva-
lent and proportionable to our punishments hereafter; but my
should any man be so foolish as for to get an Estate that pa-
sesh away, to damn his soul, and purchase to himself a life-
ry and torment that shall never pass away: Riches and the
outward blessings of this life quickly pass away: but the pu-
nishment for the abuse of them that endureth for ever. This
is like prophane Esau, who for a mess of pottage sold his
birth-right: Be pen waded therefore to those that suffer
afflictions with the people of God for a little season, that so
you may reign and be happy with them in Heav'n for all e-
ternity, above into the pleasures of sin for a season
here, and thereby incur to your selves everlasting punish-
ments in the world to come.

And thus Beloved I have in these 75 Sermons, gone over
many material points touching this subject. I remain only
now that for the time you have yet to live here to the world,
that those that meet with troubles, and troubles, and afflictions,
do weep as if they were poor: And those that have riches,
and honours, and comforts, and enjoy an affluence and con-
fluence of all worldly prosperity, that they yet weep as though
they were poor: And those that buy and sell and trade in
the world, it remains that they buy up the stuff of sin: And
those that any other way use this world as if it were a house
for a night, as we abuse it, for the fashion of this world passeth
away.

THE

The TABLE.

Religion should bear sway over our Affections. p. 62
 We must not place an immoderate affection upon our
 Estates. p. 81

when men place an immoderate affection upon their
 Estates. p. 81. & seq.

Reasons why we should not. p. 91. & seq.

As directed to three sorts. p. 97. & seq.

Take heed we abuse not lawful comforts. p. 111, 119

why we must not abuse lawful comforts. p. 111. & seq.

when a man may be said to abuse lawful comforts

p. 113. & seq.

How to use lawful comforts that we may not abuse them.

p. 116.

Reproofs to such as do abuse them. p. 119.

Take heed of abusing spiritual things. p. 120.

Motives to use the world so as not to abuse it. p. 121.

B

Christians must take heed they do not transgress in buy-

ing and selling. p. 65, 71.

Rules to be observed in buying Commodities.

p. 65. & seq.

what things are not to be bought. p. 70.

Be careful to buy spiritual things. p. 71.

Be humbled if we have transgressed in buying. p. 72.

Advice to such as buy & sell for nothing. p. 77.

Comfort

Comfort to such.

p. 89. & seq.

Advise to those that have gotten Estates lawfully by buying and selling.

p. 92. & seq.

Astonishing considerations to such.

p. 95. & seq.

To such as have gotten Estates unjustly.

p. 99.

C.

Gods people bear crosses better at one time then at another.

p. 41.

Christians should not abridge themselves of lawful comforts.

p. 52.

The Doctrine of community erroneous.

p. 64.

Abuse not lawful comforts. See abuse.

E.

Getting an Estate by trading is not disallowed of God.

p. 81.

Christians must not place an inordinate affection upon the Estates they have gotten.

ibid.

How to get Gods blessing on your Estate

p. 99. & seq.

Cautions of one that hath gotten an Estate unjustly.

p. 102.

Directions to such.

p. 103.

Six terrible considerations to them.

p. 104. & seq.

E.

Every one should be careful to provide for his Family.

p. 64.

Fashion of the world what it imports.

p. 133.

Grieve not excessively for worldly crosses. See sorrow.

H.

Exhortation to drive a Trade for Heaven.

p. 109.

Christians should not be excessive in worldly joy.

p. 46.

Yet are allowed to rejoice in worldly comforts.

p. 47.

Religion

Religion doth not extirpate, but onely regulate worldly
joy.

The joy of wicked men often mixed with inward grieving
P. 47.

A smaller matter will interrupt their joy then the joy
of the godly.

Men of a jolly temper exposed to sundry evils.
P. 53.

There may be excess in spiritual joy.
ibid.

worldly joy when excessive.
P. 55. & seq.

Rules to keep worldly joy within bounds.
P. 59.

Run not to worldly joy to drive away trouble of mind.
P. 61.

See rejoycing.
L.

Whether a man may go to Law to recover his due.
P. 79.

A married life exposed to troubles.
P. 81.

We must not be overmuch cast down at the troubles of it.
P. 83.

We must not mounn immoderately for worldly crosses. See
sorrow.
P. 85.

Every one hath a propriety in his Estate.
P. 64.

Whether it be lawfull to take a pawn.
P. 79.

Christians allowed to rejoyce in outward comfort.
P. 47.

See worldly joy.
P. 48. & seq.

What things we are not to rejoyce in.
P. 52, 53.

What seasons are unfit for rejoycing.
P. 62.

Christians should have Religion by letting it bear
sway over their affections.
P. 62.

Be not prejudiced against Religion, as if it were an
enemy to your outward comforts.
P. 62.

Do not disparage Religion by abusing your selves of
lawful comforts.
ibid.

S.

we must not be excessive in worldly sorrow. p. 3.
 we should be sensible of Gods punishing hand. p. 3.
 Immoderate sorrow for affliction provokes God to in-
 crease our affliction. p. 3.
 when our sorrows are immoderate. p. 3.
 why we should take heed of immoderate sorrow. p. 7.
 Reproof of immoderate sorrow. p. 10. 28. 36.
 Sorrow more for sin. p. 10.
 Mistake not sorrow for sin when tis for outward troubles. p. 11.
 Twelve Considerations to allay immoderate sorrow. p. 11. & seq.
 Rules to moderate worldly sorrows. p. 29. & seq.
 The difference between a natural sensibleness of
 on and immoderate sorrow. p. 29. & seq.
 How to know whether a man sorrow for his sin or his
 affliction. p. 29. & seq.
 Reproof of those that sorrow not for sin. p. 36.
 Exhortation to sorrow for sin. p. 37.
 Sin how great an evil. p. 37.
 A man may sorrow immoderately for sin. p. 38.
 Few do so. p. 38.
 when sorrow for sin is excessive. p. 38. & seq.
 Take heed we be not obstinate in sin. p. 40.
 Exhortation not to sorrow immoderately. p. 41.
 Moyses. p. 41.
 The Scripture reacheth to all occasions & conditions
 of men. p. 64.
 Rules to be observed in selling. p. 73. & seq.
 what things are not to be sold. p. 76.
 At what price they are to sell. p. 77.
 whether

Whether man may sell a comodity for more then 'tis
worth. *ibid.*

Whether he may sell deare for time then for ready
money. *p.78.*

T.

Advice to such as trade in the world. *p.87 & seq.*

See buying.

W.

When we are too eager upon worldly things. *p.114.*

Worldly things are passing away from us, even while
they are with us. *p.127.*

Four demonstrations of it. *ibid.*

Whereto worldly things are compared in Scripture. *p.129.*

We should have waned affections from worldly things. *p.131.*

FINIS.